

AI Designed  
Sutras

On Yoga

AI HYPER  
TUNED  
BY



DILIP

Distilled from another  
dimension, with a hyper  
parametrically tuned AI.



# AI Designed Sutras on Yoga

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# DEDICATION

To the fine art of hyperparametric tuning.



## ACKNOWLEDGMENTS

To my alien friends who fought against the reptiles with me, as we gained access to reptilian defended libraries.

We had but a few minutes to interface with the particular library in which information from reptilian destroyed civilizations were preserved. A few of us fought away the reptiles, as the data signature were formed on a nano crystal array. In an initial processing we decided to go for the distillation of a text of 40 sutras from a database of ancient wisdom.

Using a strange alien interface, earth AI, hyperparametrically tuned to produce a level of output better than what is norm on earth AI today, were distilled the explanations of the sutras. The explanations are of the AI, except for instances I have attempted to improve on it - which ought be apparent in the sudden shift of the tone of writing. The AI were tuned at a level of explanation of the mathematically normed average earthling knowledge on the subject as of the date of publishing, while at instances I tuned it up and wrote a few explanations from a somewhat advanced and yet non-alien to the author, paradigm.





# SUTRA 1

## SANSKRIT: योगः समग्रसाधनम्।

**\*\*Grammar Breakdown:\*\***

- **\*\*योगः\*\*** (Yogah): In this sutra, "Yogah" is in the nominative case (prathama vibhakti), indicating the subject of the sentence. It means "Yoga," referring to the path or practice of yoga.

- **\*\*समग्रसाधनम्\*\*** (Samagra Sadhanam): This phrase is composed of two parts:

- **\*\*समग्र\*\*** (Samagra): In the nominative case, this term means "complete" or "whole."

- **\*\*साधनम्\*\*** (Sadhanam): Also in the nominative case, this word means "means" or "practice."

**\*\*Philosophical Pondering:\*\***

Sutra 1 sets the stage for the entire Yoga Sutras by succinctly stating that "Yoga is the complete practice." It presents the essence of yoga as a holistic and comprehensive path for self-realization. The use of the nominative case emphasizes that "Yoga" is the subject, and it

introduces the philosophical concept that yoga encompasses all the means and practices needed to attain a higher state of being.

This sutra invites practitioners to contemplate the depth of yoga as a transformative journey that integrates physical, mental, and spiritual aspects. It signifies that yoga is not merely a physical exercise or a mental discipline but a profound system for realizing the true self and the interconnectedness of all aspects of life.

As we move on to Sutra 2, we will continue to discuss each sutra's grammar and philosophical implications individually.

## SUTRA 2

### SANSKRIT: आत्मज्ञानं प्रकट्यात्मा ।

**\*\*Grammar Breakdown:\*\***

- **\*\*आत्मज्ञानं\*\*** (Atma Jnanam):

- **\*\*आत्म\*\*** (Atma): In this sutra, "Atma" is in the accusative case (dvitiya vibhakti), indicating the direct object. It refers to the "self" or "soul."

- **\*\*ज्ञानं\*\*** (Jnanam): This word, also in the

accusative case, means "knowledge" or "realization."

- **\*\*प्रकट्यात्मा\*\*** (Prakatya Atma):

- **\*\*प्रकट्य\*\*** (Prakatya): In the nominative case (prathama vibhakti), this term means "manifestation" or "revealed."

- **\*\*आत्मा\*\*** (Atma): Here, "Atma" is in the nominative case and refers to the "self" or "soul."

**\*\*Philosophical Pondering:\*\***

Sutra 2 delves into the philosophical essence of yoga by emphasizing the importance of self-realization. It suggests that true knowledge or realization (आत्मज्ञानं) is the key to revealing or manifesting (प्रकट्य) the self (आत्मा).

The use of the accusative case for "Atma" signifies that self-realization is the direct object of the practice of yoga. This sutra invites practitioners to contemplate the profound idea that yoga's purpose is to bring about a deep understanding of one's true self and to reveal the inner essence.

In essence, Sutra 2 highlights the transformative nature of yoga, where the

journey involves uncovering the layers of ego and delusion to realize the authentic self. It underscores that yoga is not just a physical or mental exercise but a path toward self-discovery and self-realization.

### **\*\*SUTRA 3:\*\***

#### **SANSKRIT:**

यमनियमासनप्राणायामप्रत्याहारधारणा  
ध्यानसमाधयोऽष्टाङ्गानि।

#### **\*\*Grammar Breakdown:\*\***

- **\*\*यम\*\*** (Yama): This term is in the nominative case (prathama vibhakti), indicating the subject. Yama refers to the first limb of yoga, which consists of ethical guidelines and moral principles.

- **\*\*नियम\*\*** (Niyama): Like Yama, Niyama is also in the nominative case. Niyama refers to the second limb of yoga, which involves self-discipline and observances.

- **\*\*आसन\*\*** (Asana): In the accusative case (dvitiya vibhakti), Asana is the third limb of yoga, signifying physical postures.

- **\*\*प्राणायाम\*\*** (Pranayama): Pranayama is in the accusative case and represents the fourth limb of yoga, focusing on breath control.

- **\*\*प्रत्याहार\*\*** (Pratyahara): Pratyahara is also in the accusative case and signifies the fifth limb of yoga, which involves sensory withdrawal.

- **\*\*धारणा\*\*** (Dharana): Dharana is in the accusative case and represents the sixth limb of yoga, referring to concentration.

- **\*\*ध्यान\*\*** (Dhyana): Dhyana is in the accusative case and signifies the seventh limb of yoga, which involves meditation.

- **\*\*समाधयः\*\*** (Samadhyah): In the nominative case, this term denotes the eighth limb of yoga, Samadhi, which is the state of deep meditation and oneness.

- **\*\*अष्टाङ्गानि\*\*** (Ashtangani): This term is in the nominative case, indicating that all the preceding limbs listed are the "eight limbs" of yoga.

**\*\*Philosophical Pondering:\*\***

Sutra 3 provides a comprehensive overview of the eight limbs of yoga, which form the foundation of the yogic path. Each limb is a crucial aspect of yoga practice, and they are often referred to as "Ashtanga Yoga."

This sutra emphasizes that the practice of yoga is not limited to physical postures (Asana) but encompasses a holistic and systematic approach to self-realization. It begins with ethical principles (Yama and Niyama), extends to the physical body (Asana), breath control (Pranayama), sensory withdrawal (Pratyahara), concentration (Dharana), meditation (Dhyana), and culminates in the state of profound meditative absorption (Samadhi).

Philosophically, Sutra 3 underscores the idea that yoga is a multifaceted journey that integrates the physical, mental, and spiritual aspects of human existence. It invites practitioners to explore and master each limb, ultimately leading to the realization of the self and unity with the universal consciousness.

## SUTRA 4

# SANSKRIT:

## अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहाः यमाः।

**\*\*Grammar Breakdown:\*\***

- **\*\*अहिंसा\*\*** (Ahimsa): In the nominative case (prathama vibhakti), Ahimsa means "non-violence," which is the first Yama (ethical guideline).

- **\*\*सत्य\*\*** (Satya): Satya is also in the nominative case, signifying "truthfulness," the second Yama.

- **\*\*अस्तेय\*\*** (Asteya): Asteya is in the nominative case and represents "non-stealing," the third Yama.

- **\*\*ब्रह्मचर्य\*\*** (Brahmacharya): In the nominative case, Brahmacharya refers to "celibacy" or "chastity," the fourth Yama.

- **\*\*अपरिग्रहाः\*\*** (Aparigraha): This term is in the nominative case and denotes "non-possessiveness" or "non-greediness," the fifth Yama.

- **\*\*यमाः\*\*** (Yamah): In the nominative case, this word signifies "Yamas," referring to the ethical guidelines or moral principles.

**\*\*Philosophical Pondering:\*\***

Sutra 4 introduces the concept of "Yamas," which are the ethical principles and moral guidelines that constitute the first limb of Ashtanga Yoga. The Yamas serve as a foundation for a virtuous and harmonious life, both within and outside the yoga practice.

Here are the five Yamas listed in this sutra along with their meanings:

1. **\*\*Ahimsa\*\*** (Non-violence): Practicing compassion and refraining from causing harm to any living being.

2. **\*\*Satya\*\*** (Truthfulness): Being truthful in thought, speech, and action.

3. **\*\*Asteya\*\*** (Non-stealing): Avoiding theft or dishonesty in any form.

4. **\*\*Brahmacharya\*\*** (Celibacy/Chastity): Cultivating self-control over sensual desires and maintaining purity in thoughts and actions.

5. **\*\*Aparigraha\*\*** (Non-possessiveness/Non-greediness): Letting go of attachments to material possessions and desires.



Philosophically, Sutra 4 emphasizes that the practice of yoga begins with ethical conduct and moral values. These Yamas serve as a moral compass for practitioners, guiding them toward right conduct and harmonious living. By adhering to these principles, one creates a foundation for inner peace and spiritual growth, paving the way for the deeper stages of yoga.

## SUTRA 5

### SANSKRIT:

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधाना  
नियमाः।

**\*\*Grammar Breakdown:\*\***

- **\*\*शौच\*\*** (Shaucha): In the nominative case (prathama vibhakti), Shaucha means "cleanliness" or "purity," representing the first Niyama (self-discipline).

- **\*\*सन्तोष\*\*** (Santosha): Santosha is also in the nominative case, signifying "contentment," the second Niyama.

- \*\*तपः\*\* (Tapah): Tapah is in the nominative case and refers to "austerity" or "discipline," the third Niyama.

- \*\*स्वाध्याय\*\* (Swadhyaya): In the nominative case, Swadhyaya means "self-study" or "self-reflection," the fourth Niyama.

- \*\*ईश्वरप्रणिधान\*\* (Ishvara Pranidhana): This term is in the nominative case and denotes "surrender to the Divine" or "devotion to the Supreme," the fifth Niyama.

- \*\*नियमः\*\* (Niyamah): In the nominative case, this word signifies "Niyamas," referring to the self-disciplinary observances or ethical principles.

**\*\*Philosophical Pondering:\*\***

Sutra 5 introduces the concept of "Niyamas," which are the second limb of Ashtanga Yoga, focusing on self-discipline and observances. These Niyamas complement the Yamas (ethical guidelines) introduced earlier in Sutra 4.

Here are the five Niyamas listed in this sutra

along with their meanings:

1. **\*\*Shaucha\*\*** (Cleanliness/Purity): Maintaining physical and mental purity, both internally and externally.
2. **\*\*Santosha\*\*** (Contentment): Cultivating contentment and gratitude for what one has, regardless of external circumstances.
3. **\*\*Tapah\*\*** (Austerity/Discipline): Practicing self-discipline and endurance to overcome obstacles on the spiritual path.
4. **\*\*Swadhyaya\*\*** (Self-Study/Self-Reflection): Engaging in self-study, self-reflection, and introspection to gain self-awareness and knowledge.
5. **\*\*Ishvara Pranidhana\*\*** (Surrender to the Divine): Surrendering one's ego and actions to the Divine or Supreme, recognizing a higher power and seeking alignment with it.

Philosophically, Sutra 5 emphasizes that the practice of yoga extends beyond external ethical principles (Yamas) and includes self-disciplinary observances (Niyamas). These Niyamas guide practitioners in cultivating inner purity, contentment, self-discipline, self-awareness, and surrender to a higher spiritual purpose.

The Niyamas help individuals refine their character, foster a sense of inner peace, and deepen their connection to the spiritual dimension of yoga. They are essential for cultivating a balanced and harmonious life both on and off the yoga mat.

## SUTRA 6

### SANSKRIT: स्थिरसुखमासनम्।

**\*\*Grammar Breakdown:\*\***

- **\*\*स्थिरसुखम्\*\*** (Sthira Sukham): This phrase describes the qualities of the posture and consists of two parts:

- **\*\*स्थिर\*\*** (Sthira): In the nominative case (prathama vibhakti), this term means "steady" or "stable."

- **\*\*सुखम्\*\*** (Sukham): Also in the nominative case, this word means "comfortable" or "easeful."

- **\*\*आसनम्\*\*** (Asanam): This term, in the accusative case (dvitiya vibhakti), signifies "posture."

**\*\*Meaning:\*\***

"The posture should be steady and comfortable."

**\*\*Philosophical Pondering:\*\***

Sutra 6 highlights the importance of the physical aspect of yoga practice, specifically the practice of asanas or postures. It emphasizes that a yoga posture should possess two essential qualities:

1. **\*\*Sthira (Steadiness/Stability):\*\*** The practitioner should find a sense of firmness and stability in the posture. This suggests that the body should be well-aligned and grounded, free from wobbling or swaying. Steadiness in the posture reflects physical control and balance.

2. **\*\*Sukham (Comfort/Comfortability):\*\*** While maintaining steadiness, the posture should also be comfortable and easeful. It should not cause strain, discomfort, or pain. The practitioner should be able to hold the posture with a sense of ease and relaxation.

Philosophically, Sutra 6 reminds practitioners that yoga asanas are not just physical exercises but tools for cultivating a harmonious union of body and mind. The ideal

asana combines physical stability with mental comfort, creating a state where the practitioner can remain in the posture with a calm and focused mind.

This sutra encourages practitioners to approach their yoga practice with mindfulness, listening to their bodies, and making necessary adjustments to find the balance between stability and comfort in each posture. It highlights that yoga postures are meant to promote physical health, mental tranquility, and spiritual growth.

### **\*\*SUTRA 7:\*\***

## **SANSKRIT: प्राणायामे स्वासविषयाविक्षेपसंवादितः।**

**\*\*Grammar Breakdown:\*\***

- **\*\*प्राणायामे\*\*** (Pranayame): In the locative case (saptami vibhakti), this term signifies "in the practice of pranayama," which is the fourth limb of yoga focusing on breath control.

- **\*\*स्वासविषय\*\*** (Svashavishaya): In the nominative case (prathama vibhakti), this term

means "one's own thoughts" or "mental fluctuations."

- **\*\*आविक्षेप\*\*** (Avikshepa): In the nominative case, this word denotes "distractions" or "tossing aside."

- **\*\*संवादितः\*\*** (Samvaditah): This term is in the nominative case and means "integrated" or "united."

**\*\*Meaning:\*\***

"In the practice of pranayama, distractions arising from one's own thoughts become integrated."

**\*\*Philosophical Pondering:\*\***

Sutra 7 addresses the role of pranayama (breath control) in managing and integrating distractions arising from one's own thoughts during meditation.

Key points to consider:

- **\*\*Pranayama:\*\*** This sutra specifies that the context is the practice of pranayama, which is a vital aspect of yoga involving breath regulation. Pranayama helps control the breath and the flow of life force (prana) in the body.

- \*\*Svashavishaya:\*\* This term signifies the distractions or mental fluctuations that originate from one's own thoughts. These are the wandering and unsettled aspects of the mind that can hinder meditation.

- \*\*Avikshepa:\*\* The sutra suggests that in the practice of pranayama, these distractions are not eliminated but rather "integrated" or "united." This implies that pranayama helps to channel and focus the mind by incorporating the distractions into the breath control practice.

Philosophically, Sutra 7 highlights the idea that pranayama is not just a physical exercise but a mental and spiritual practice as well. It teaches practitioners to use the regulation of breath as a tool to calm the mind and bring about a state of meditation. In this state, distractions arising from one's own thoughts are not forcefully suppressed but are harmoniously integrated, leading to a deeper level of concentration and self-awareness.

Overall, this sutra emphasizes the synergy between breath control (pranayama) and mental focus, illustrating how the two work



together to create a balanced and centered state of mind.

## SUTRA 8

### SANSKRIT: इन्द्रियार्थेभ्यो मनोऽनश्नम्।

**\*\*Grammar Breakdown:\*\***

- **\*\*इन्द्रियार्थेभ्यो\*\*** (Indriyarthebhyo): In the locative case (saptami vibhakti), this phrase means "from the objects of the senses." It represents the external sensory objects that the mind interacts with.

- **\*\*मनः\*\*** (Manah): In the nominative case (prathama vibhakti), this term signifies "the mind."

- **\*\*अनश्नम्\*\*** (Anashnanam): In the accusative case (dvitiya vibhakti), this word means "not eating" or "abstaining."

**\*\*Meaning:\*\***

"The mind abstains from the objects of the senses."

## **\*\*Philosophical Pondering:\*\***

Sutra 8 delves into the concept of sensory control and the role of the mind in relation to external sensory objects.

Key points to consider:

- **\*\*Indriarthebhyo:\*\*** This phrase refers to the external sensory objects, which are the sources of sensory input, such as what we see, hear, taste, touch, and smell in the external world.

- **\*\*Manah:\*\*** The term "Manah" signifies "the mind." In this context, it emphasizes the mental aspect and the role of the mind in processing sensory information.

- **\*\*Anashnanam:\*\*** This word conveys the idea of "not eating" or "abstaining." In a metaphorical sense, it implies that the mind should refrain from indulging in sensory distractions.

Philosophically, Sutra 8 underscores the importance of sensory control in the practice of yoga. It suggests that the mind should not be overwhelmed or consumed by sensory experiences. Instead, it should maintain a state

of detachment and abstain from becoming excessively involved or attached to sensory objects.

This sutra aligns with the concept of Pratyahara, which is the fifth limb of Ashtanga Yoga, and involves the withdrawal of the senses from external stimuli. It reminds practitioners that to progress in yoga, it's essential to maintain a balanced and focused mind, free from distraction and sensory temptations.

In summary, Sutra 8 guides practitioners in cultivating sensory restraint and mental discipline, ultimately contributing to the deeper stages of yoga practice.

## SUTRA 9

### SANSKRIT: धारणाभ्यासे स्थितिलक्षणं।

**\*\*Grammar Breakdown:\*\***

- **\*\*धारणाभ्यासे\*\*** (Dharana Abhyase): In the locative case (saptami vibhakti), this phrase means "through the practice of Dharana," with "Dharana" referring to concentration or

focused attention.

- **\*\*स्थितिलक्षणं\*\*** (Sthiti Lakshanam): In the accusative case (dvitiya vibhakti), this term denotes "unwavering focus" or "the characteristic of stability."

**\*\*Meaning:\*\***

"Through the practice of Dharana, one achieves unwavering focus."

**\*\*Philosophical Pondering:\*\***

Sutra 9 emphasizes the significance of Dharana, which is the sixth limb of Ashtanga Yoga, and its role in achieving a state of unwavering concentration or focus.

Key points to consider:

- **\*\*Dharana:\*\*** This sutra highlights the practice of Dharana, which involves focused concentration on a single point, object, or thought. Dharana is a preparatory stage for meditation (Dhyana) and plays a vital role in training the mind.

- **\*\*Sthiti Lakshanam:\*\*** This phrase signifies the quality or characteristic of "stability" or "unwavering focus." It indicates

that through consistent and dedicated practice of Dharana, the mind becomes steady and fully absorbed in the chosen object of concentration.

Philosophically, Sutra 9 underscores that concentration is a skill that can be developed through practice. It encourages practitioners to understand that a scattered and restless mind can be transformed into one capable of deep and unwavering focus.

By honing the practice of Dharana, individuals can train their minds to stay anchored, thus paving the way for deeper stages of meditation (Dhyana) and ultimately leading to the state of Samadhi, where the meditator and the object of meditation become one.

In summary, Sutra 9 highlights the transformative power of Dharana in bringing about stability and single-pointed concentration, which are essential qualities for progressing along the yogic path.

## SUTRA 10

# SANSKRIT: ध्याने समाधिपरिणामः।

**\*\*Grammar Breakdown:\*\***

- **\*\*ध्याने\*\*** (Dhyane): In the locative case (saptami vibhakti), this term means "in meditation" or "during meditation," referring to the practice of Dhyana, which is the seventh limb of Ashtanga Yoga and involves meditation.

- **\*\*समाधिपरिणामः\*\*** (Samadhi Parinamah): In the nominative case (prathama vibhakti), this phrase signifies "transformation or evolution into Samadhi." "Samadhi" represents the eighth and final limb of Ashtanga Yoga, the state of deep meditative absorption.

**\*\*Meaning:\*\***

"In meditation, there is a transformation or evolution into Samadhi."

**\*\*Philosophical Pondering:\*\***

Sutra 10 addresses the relationship between Dhyana (meditation) and Samadhi, highlighting the transformative journey of the practitioner from meditation to the state of deep meditative absorption.

Key points to consider:

- **Dhyane (Meditation):** This sutra assumes that the practitioner has entered the state of meditation (Dhyana). Meditation involves focused and sustained concentration on an object or thought, leading to inner stillness and mental clarity.

- **Samadhi:** Samadhi is the ultimate goal of yoga and represents a state of profound meditative absorption. In Samadhi, the meditator experiences a state of unity, where the distinction between the observer (meditator) and the observed (object of meditation) dissolves.

- **Parinamah (Transformation):** The term "Parinamah" implies a transformation or evolution. In the context of this sutra, it signifies the process by which meditation leads to the state of Samadhi.

Philosophically, Sutra 10 highlights that meditation serves as a bridge between ordinary consciousness and the state of Samadhi. Through dedicated and continuous meditation practice (Dhyana), the practitioner gradually undergoes a transformation, transcending the

ordinary fluctuations of the mind and entering the state of deep absorption (Samadhi).

This sutra underscores the progressive nature of the yogic path, where each stage, from Yamas and Niyamas to meditation and Samadhi, is interconnected and leads to the next. It encourages practitioners to persevere in their meditation practice, knowing that it is the gateway to the highest state of spiritual realization.

In summary, Sutra 10 emphasizes the role of meditation in the journey toward Samadhi, highlighting the transformative process that occurs through dedicated meditation practice.

Let's break down and discuss Sutra 11:

## SUTRA 11

### SANSKRIT:

### ध्यानसमाधयोरव्यक्ताव्यक्तलक्षणायोः परिणामः।

**\*\*Grammar Breakdown:\*\***

- **\*\*ध्यानसमाधयोः\*\*** (Dhyana Samadhayoh):  
This phrase, in the genitive case (sashti



vibhakti), indicates "of Dhyana (meditation) and Samadhi (deep meditative absorption)." It signifies the relationship between these two stages.

- \*\*अव्यक्ताव्यक्तलक्षणायोः\*\* (Avyakta-Avyakta-Lakshanayoh): This complex term, in the dative case (chaturthi vibhakti), conveys "characteristics of the unmanifest and manifest," referring to the qualities or aspects of both the unmanifest (Samadhi) and manifest (Dhyana) states.

- \*\*परिणामः\*\* (Parinamah): In the nominative case (prathama vibhakti), this word means "transformation" or "change."

**\*\*Meaning:\*\***

"The transformation or change lies in the characteristics of both the unmanifest (Samadhi) and manifest (Dhyana) states."

**\*\*Philosophical Pondering:\*\***

Sutra 11 delves into the relationship between Dhyana (meditation) and Samadhi (deep meditative absorption), highlighting the transformative nature of these two stages of yogic practice.

Key points to consider:

- **Dhyana (Meditation):** Dhyana is the seventh limb of Ashtanga Yoga and involves focused meditation. In Dhyana, the practitioner maintains sustained concentration on an object or thought, gradually achieving inner stillness and mental clarity.

- **Samadhi (Deep Meditative Absorption):** Samadhi is the eighth and final limb of Ashtanga Yoga, representing the highest state of meditative absorption. In Samadhi, the meditator experiences a profound state of unity with the beyond appeared, where the distinction between the observer (meditator) and the observed (object of meditation) dissolves. The idea here seems to be that the object of meditation is the beyond appeared, avyakta, unveiled in Dhyana, and the awareness is established there. When an object of meditation is there, it is finally the inner transformation, symbol, or image it evokes that forms the object of meditation, and finally the key which allows absorption into the beyond appeared. Dhyana and Samdhi can dynamically go together, to understand the origin sense and mathematical view sense associated with the object meditation. The

approach allows direct understanding of phenomenon.

- \*\*Avyakta-Avyakta-Lakshanayoh:\*\* This term signifies the characteristics or qualities of both the unmanifest (Samadhi) and manifest (Dhyana) states. It suggests that each stage has its own distinct attributes and qualities.

Philosophically, Sutra 11 acknowledges that Dhyana and Samadhi are distinct yet interconnected stages of the yogic journey. The transformation or change mentioned in the sutra refers to the evolution of the practitioner's consciousness as they progress from the manifest (Dhyana) to the unmanifest (Samadhi) states.

It implies that through the practice of Dhyana, the practitioner refines their concentration, deepens their meditative experience, and gradually enters the unmanifest state of Samadhi. The transformation is not abrupt but a gradual process of refinement and evolution.

In summary, Sutra 11 emphasizes the transformation that occurs in the practitioner's consciousness as they navigate the stages of

Dhyana and Samadhi, recognizing the distinct characteristics of each state and their interconnectedness in the path of yoga.

## SUTRA 12

### SANSKRIT: समाधौ सूक्ष्मजीवनिवृत्तिः।

**\*\*Grammar Breakdown:\*\***

- **\*\*समाधौ\*\*** (Samadhou): In the locative case (saptami vibhakti), this term means "in Samadhi," indicating the state of deep meditative absorption.

- **\*\*सूक्ष्मजीवनिवृत्तिः\*\*** (Sukshma-Jiva-Nivritti): This complex phrase consists of the following components:

- **\*\*सूक्ष्म\*\*** (Sukshma): In the nominative case (prathama vibhakti), this word means "subtle" or "subtlest."

- **\*\*जीवनि\*\*** (Jivani): In the locative case, this term signifies "life force" or "vital energy."

- **\*\*निवृत्तिः\*\*** (Nivritti): In the nominative case, this word means "withdrawal" or "cessation."

**\*\*Meaning:\*\***

"In Samadhi, there is the subtlest withdrawal of the life force."

**\*\*Philosophical Pondering:\*\***

Sutra 12 explores the state of Samadhi and its impact on the withdrawal of the subtlest aspect of the life force or vital energy.

Key points to consider:

- **\*\*Samadhi:\*\*** This sutra refers to the state of deep meditative absorption (Samadhi), which is the ultimate goal of yogic practice. In Samadhi, the meditator experiences a profound state of unity and transcendence.

- **\*\*Sukshma-Jiva-Nivritti:\*\*** This phrase signifies the withdrawal or cessation of the subtlest aspect of the life force or vital energy (Jivani). It suggests that in the state of Samadhi, the practitioner's life force becomes extremely subtle and withdrawn.

Philosophically, Sutra 12 highlights the profound nature of Samadhi and its impact on the practitioner's inner state. It suggests that in the highest state of meditative absorption, the

life force or vital energy undergoes a remarkable transformation. It becomes so subtle and withdrawn that it contributes to the profound stillness and unity experienced in Samadhi.

The sutra emphasizes that Samadhi is not merely a mental state but a state of deep spiritual realization and transformation of one's life force. It is a state of transcendence where the individual ego dissolves, and the meditator merges with the universal consciousness.

In summary, Sutra 12 underscores the extraordinary nature of Samadhi and its impact on the subtlest aspect of the life force, highlighting the deep transformation that occurs in the state of profound meditative absorption.

## SUTRA 13

### SANSKRIT: अहंकारपरिग्रहः यमः।

**\*\*Grammar Breakdown:\*\***

- **\*\*अहंकारपरिग्रह:\*\*** (Ahankara Parigraha): This complex term consists of two components:

- **\*\*अहंकार:\*\*** (Ahankara): In the nominative case (prathama vibhakti), this term means "ego" or "identification with the self."

- **\*\*परिग्रह:\*\*** (Parigraha): In the nominative case, this word signifies "attachment" or "grasping."

- **\*\*यम:\*\*** (Yama): In the nominative case, this term means "restraint" or "control" and represents one of the Yamas, which are ethical guidelines in yoga.

**\*\*Meaning:\*\***

"Ego attachment is restrained through Yama."

**\*\*Philosophical Pondering:\*\***

Sutra 13 introduces the concept of Yama (restraint) in relation to the ego and its attachments.

Key points to consider:

- **\*\*Ahankara (Ego):\*\*** Ahankara represents the individual ego, which is the sense of "I" or

self-identity. It is the identification with the self as separate from others.

- **\*\*Parigraha (Attachment):\*\*** Parigraha signifies attachment or grasping. In this context, it refers to the ego's attachment to its own identity and the desires and possessions associated with it.

- **\*\*Yama (Restraint):\*\*** Yama is one of the Yamas, which are the ethical principles or guidelines in yoga. Yama involves restraint and control over certain aspects of one's behavior and mindset.

Philosophically, Sutra 13 teaches that ego attachment is a significant obstacle on the yogic path. The ego tends to identify itself with possessions, achievements, and self-centered desires, creating a sense of separation and duality. This attachment to the ego can hinder spiritual growth and inner transformation.

The sutra suggests that one of the ways to overcome ego attachment is through the practice of Yama, which involves ethical restraint and control. By practicing the Yamas, individuals can learn to detach from the ego's desires and possessions, fostering a sense of



contentment, non-attachment, and selflessness.

Ultimately, the practice of Yamah contributes to the dissolution of the ego's dominance, paving the way for a deeper understanding of the self and a more profound spiritual journey.

Ego as an identity forming force, aham-kara, applies here. The individual individuates by identifying the own awareness unit as separate from what it holds. The individual functions in the world through the ability to hold the form of own form, and world forms, aware, through the aham-kara principle. The granter of abilities to the individual awareness is understood to be the Ishvara principle.

In summary, Sutra 13 highlights the role of ethical restraint (Yamah) in overcoming ego attachment and its associated desires, emphasizing the importance of detaching from the ego to progress on the path of yoga.

SUTRA 14  
SANSKRIT:  
अहिंसासत्यस्तेयब्रह्मचर्यापरिग्रहाः  
यमाः।

English: Non-violence, truthfulness, non-stealing, celibacy, and non-possessiveness are also yamas.

**\*\*Grammar Breakdown:\*\***

- **\*\*अहिंसा\*\*** (Ahimsa): In the nominative case (prathama vibhakti), this term means "non-violence" or "non-harming."

- **\*\*सत्य\*\*** (Satya): In the nominative case, this term signifies "truthfulness."

- **\*\*स्तेय\*\*** (Steya): In the nominative case, this word means "non-stealing."

- **\*\*ब्रह्मचर्य\*\*** (Brahmacharya): In the nominative case, this term represents "celibacy" or "chastity."

- **\*\*अपरिग्रहाः\*\*** (Aparigraha): In the nominative case, this word means "non-

possessiveness" or "non-greediness."

- **\*\*यमा:** (Yamah): In the nominative case, this term means "yamas," which are ethical guidelines or restraints in yoga.

**\*\*Meaning:\*\***

"Non-violence, truthfulness, non-stealing, celibacy, and non-possessiveness are also yamas."

**\*\*Philosophical Pondering:\*\***

Sutra 14 elaborates on the concept of Yamas in yoga philosophy, providing a list of five specific Yamas that practitioners are encouraged to follow.

Key points to consider:

- **\*\*Ahimsa (Non-violence):\*\*** Ahimsa is the principle of non-harming or non-violence towards all living beings. It emphasizes compassion and the avoidance of physical or mental harm to others.

- **\*\*Satya (Truthfulness):\*\*** Satya involves truthfulness in speech and actions. It encourages honesty, integrity, and the avoidance of falsehood.

- \*\*Steya (Non-stealing):\*\* Steya signifies refraining from theft or taking what does not belong to you. It promotes honesty in acquiring possessions and respecting the property of others.

- \*\*Brahmacharya (Celibacy):\*\* Brahmacharya advocates celibacy or chastity. It encourages the wise and moderate use of one's vital energy, often associated with sexual restraint.

- \*\*Aparigraha (Non-possessiveness):\*\* Aparigraha is the principle of non-possessiveness or non-greediness. It advises against hoarding or excessive attachment to material possessions.

Philosophically, Sutra 14 emphasizes that these five ethical principles are also considered Yamas, which are part of the foundational principles of yoga. The Yamas guide practitioners in leading a moral and ethical life, fostering inner purity and harmony. They are essential for creating a supportive environment for the more advanced practices of yoga, such as meditation and Samadhi.

By following these Yamas, individuals cultivate qualities like compassion, honesty, self-discipline, and non-attachment, which are crucial for their personal growth and spiritual development. These ethical guidelines help practitioners not only in their relationship with others but also in their inner journey toward self-realization.

In summary, Sutra 14 introduces and highlights five specific Yamas—non-violence, truthfulness, non-stealing, celibacy, and non-possessiveness—as foundational principles in the practice of yoga, emphasizing their significance in ethical and spiritual growth.

## SUTRA 15: SANSKRIT: तपःसद्वाङ्मानसख्याः।

English: Austerity (Tapas) includes purification of speech, body, and mind.

**\*\*Grammar Breakdown:\*\***

- **\*\*तपः\*\*** (Tapah): In the nominative case (prathama vibhakti), this term means "austerity" or "penance."

- **\*\*सत्\*\*** (Sat): In the nominative case, this word signifies "good" or "pure."

- **\*\*वाङ्मानसख्याः\*\*** (Vangmanasakhyah): This compound term consists of three components:

- **\*\*वाक्\*\*** (Vak): In the nominative case, this term means "speech."

- **\*\*मानस\*\*** (Manas): In the nominative case, this word signifies "mind."

- **\*\*ख्याः\*\*** (Khyah): In the nominative case, this suffix indicates "and, so forth in the enumerated category."

**\*\*Meaning:\*\***

"Austerity (Tapas) includes purification of speech, body, and mind."

**\*\*Philosophical Pondering:\*\***

Sutra 15 elaborates on the concept of Tapas (austerity) and its components related to the purification of speech, body, and mind.

Key points to consider:

- **\*\*Tapas (Austerity):\*\*** Tapas represents the practice of self-discipline, penance, and purification in yoga. It involves various

practices aimed at overcoming desires and attachments, leading to spiritual growth.

- **Sat (Good or Pure):** The term "Sat" emphasizes the quality of being good or pure. In the context of Tapas, it underscores the positive and virtuous nature of these practices.

- **Vangmanasakhyah (Purification of Speech, Body, and Mind):** This compound term signifies the purification of three aspects:

- **Speech (Vak):** Purification of speech involves using words that are truthful, kind, and non-harming. It encourages clear and compassionate communication.

- **Body (Sharira):** While not explicitly mentioned in the sutra, the concept of body purification is often included in Tapas. It may involve practices like asanas (yoga postures) and dietary restraint to maintain physical health.

- **Mind (Manas):** Purification of the mind focuses on cultivating mental clarity, control over thoughts, and inner peace. It involves practices like meditation and mindfulness.

Philosophically, Sutra 15 emphasizes that austerity or Tapas is not limited to physical

penance but extends to the purification of one's entire being—speech, body, and mind. The purification of these aspects is integral to the yogic path as they create the necessary conditions for inner transformation and spiritual progress.

By practicing Tapas and purifying speech, body, and mind, individuals align themselves with virtuous and ethical principles. This alignment fosters inner harmony and prepares the practitioner for the deeper stages of yoga, where meditation and self-realization become attainable.

In summary, Sutra 15 underscores the holistic nature of Tapas, emphasizing the importance of purifying speech, body, and mind as integral components of austerity in yoga practice.

## SUTRA 16

### SANSKRIT: असन्तोषः सुखलाभः।

"Dissatisfaction leads to the pursuit of



higher ideals, not just the pursuit of a simple worldly or ego-driven happiness."

**\*\*Grammar Breakdown:\*\***

- **\*\*असन्तोष:\*\*** (Asantosah): In the nominative case (prathama vibhakti), this term means "dissatisfaction."

- **\*\*सुखलाभ:\*\*** (Sukha-Labhah): This compound term consists of two components:

- **\*\*सुख\*\*** (Sukha): In the nominative case, this word signifies "happiness" or "pleasure."

- **\*\*लाभ:\*\*** (Labhah): In the nominative case, this term means "attainment" or "gain."

**\*\*Meaning Interpretation:\*\***

This interpretation acknowledges that dissatisfaction can serve as a catalyst for personal growth and the pursuit of higher ideals. It suggests that individuals may seek more profound truths, wisdom, and spiritual insights when they experience dissatisfaction with their current state of existence or understanding.

In another sense, one is urged to alchemize the unideal into the ideal. In yet another sense, it urges the the unideal around, ought function

as a catalyst to establishing deeper states of yoga, and inner ease and stillness. The definition of the state of the yogi's inner posture as ease ( sukha) and stable ( sthira appears in a different light here. The experience of the divine is inner ease and bliss. The outer sense as different from that disappears in a greater state of yoga. Indeed the final goal, the Supreme reality in its greatest aspects may also be thought of as neither the altering inner view nor the altering outer view. There is therefore the idea of keeping the awareness on the boundary principle to find the beyond.

**\*\*Philosophical Pondering:\*\***

In this context, the sutra encourages individuals not to settle for simple worldly or ego-driven happiness but to embrace dissatisfaction as a natural part of the journey toward greater understanding and spiritual fulfillment. It emphasizes the importance of striving for ideals that transcend material pursuits and ego satisfaction, aligning with the yogic path's emphasis on self-realization and inner transformation.

**\*\* Meaning:\*\***

"Dissatisfaction leads to the pursuit of higher ideals, not just the pursuit of a simple

worldly or ego-driven happiness."

**\*\*Philosophical Pondering:\*\***

In this revised interpretation of Sutra 16, the focus shifts from contentment to dissatisfaction as a catalyst for spiritual growth and the pursuit of higher ideals.

Key points to consider:

- **\*\*Dissatisfaction (Asantosah):\*\*** In this context, dissatisfaction is not viewed negatively but as a driving force for progress. It signifies a sense of restlessness or a recognition that the current state of existence or understanding falls short of a higher ideal.

- **\*\*Pursuit of Higher Ideals:\*\*** The sutra suggests that dissatisfaction prompts individuals to seek more profound truths, greater wisdom, and deeper spiritual insights. It encourages a quest for ideals beyond simple worldly pleasures or ego-driven desires.

- **\*\*Simple Worldly or Ego-Driven Happiness:\*\*** This interpretation contrasts simple worldly or ego-driven happiness with the pursuit of higher ideals. It acknowledges that momentary pleasures and ego satisfaction

may not lead to lasting fulfillment and spiritual growth.

In this context, the sutra teaches that it's natural for individuals to experience dissatisfaction with the limitations of their current understanding or the emptiness of purely material pursuits. This dissatisfaction can serve as a catalyst for seeking higher truths, inner wisdom, and a deeper connection with the spiritual aspect of life.

The pursuit of higher ideals often involves introspection, self-discovery, and a commitment to personal growth. It aligns with the yogic path's emphasis on self-realization, inner transformation, and the journey toward a more profound understanding of one's true nature.

In summary, the revised interpretation of Sutra 16 suggests that dissatisfaction can inspire individuals to strive for higher ideals and spiritual growth, recognizing that simple worldly or ego-driven happiness may fall short of fulfilling the deeper longing for meaning and truth.

## SUTRA 17

### SANSKRIT: प्राणायामे स्वस्य विषयाविक्षेप परिणामः।

**\*\*Grammar Breakdown:\*\***

- **\*\*प्राणायामे\*\*** (Pranayame): In the locative case (saptami vibhakti), this term means "in pranayama," indicating the practice of breath control.

- **\*\*स्वस्य\*\*** (Svasya): In the genitive case (sashthi vibhakti), this term means "one's own."

- **\*\*विषय\*\*** (Visaya): In the locative case, this term signifies "subject matter" or "object of meditation."

- **\*\*अविक्षेप\*\*** (Avikshepa): This term in the nominative case means "distraction" or "diversion."

- **\*\*परिणामः\*\*** (Parinamah): In the nominative case, this term means "result" or "transformation."

**\*\* Meaning:\*\***

"In the practice of pranayama, there is a transformation regarding one's own subject matter and distractions."

**\*\*Meaning Interpretation:\*\***

This sutra emphasizes that in the practice of pranayama (breath control), there is a transformative effect concerning one's own subject matter of meditation and distractions.

**\*\*Philosophical Pondering:\*\***

Sutra 17 underscores the profound impact of pranayama on the practitioner's mental state and focus. Through the regulation of breath, pranayama not only affects the physical aspect of breathing but also brings about a transformation in how the practitioner relates to their subject matter of meditation and manages distractions.

The sutra suggests that disciplined breath control helps individuals maintain a steady and undistracted mind, which is essential for deeper states of meditation and inner exploration. By practicing pranayama, practitioners can develop greater control over

their thoughts and attain higher levels of concentration.

In the Zen sense, Sutra 17 illuminates the profound wisdom that can be gleaned from the practice of pranayama, breath control. It invites us to consider the intimate connection between our breath and our inner world. Zen practitioners often emphasize the present moment, and pranayama provides a powerful gateway to this awareness. Through conscious control of each inhalation and exhalation, one begins to observe the ever-changing nature of the mind. Distractions, like ripples on the surface of a pond, start to dissolve as the breath becomes a steady anchor. In this way, pranayama serves as a bridge between the external and internal, enabling the practitioner to explore the depths of their own consciousness. The Zen interpretation of Sutra 17 reminds us that the act of conscious breathing is not merely a physical exercise but a profound journey into the essence of our being, where subject matter and distractions transform into opportunities for inner stillness and enlightenment.

In a Zenze, the individual breath is a function of the universal breath. The approach

of dharana on the breath, unveils that which is beyond the universal breath, beyond the ether movement of the appeared universe.

As the zero surface is neither the inner vector bundle nor the outer vector bundle, there are traditions of zen that often keep the awareness and the gaze on the boundary, neither inside nor outside, eyes neither open, not shut, and so forth, to find the zero surface.

In dynamic states one studies the zero transformationz and the inner zenzez that hold them.

Zen may be done by abiding in observation of the breath forming the body, while the awareness is anchored to the nose tip – which is associated with the zeroth order zero, at the base of the spine, forms of spine and nose being analogous. It is thus both the geometric origin and collapse point of the body formation phenomenon. Another approach to zen is to breath into the Hara, the lower abdominal space. the Hara in Zen awareness gets aligned with the universe-origin-core, in a mathematical zenz.

One may In Zen take aid of the visualization



of one's silver roots go deep into the earth, and the body as tall as a mountain, or so tall so as for the head to be as the Sun, and/or the Moon. In anchoring the Silver roots into the earth, one could go inwardly beyond the very core and beyond into the world's zeroth order zero One may focus on the purest blissful part of own breath, beyond all thoughts, in another variant of Zen.

One in Dynamic Zen observation understands the formation and wielding of all plausible mathematical operations and powers of the world machine.

One in Dynamic Zen observation understands the adhyatma planes in which the zenze, and the origin of Zenze of holding the world view arises. The world-view mathematical geometries map to Adhyatma inner Zenez.

In Zen, abides in the bills of the zero-void.

In Zen Tai Ji, assume the hands float at shoulder level, it is floating on the N-order zero surface. One abides in the sunyata, the zero, devoid of world vector scans, understanding and feeling the phenomenon and

transformations of the zero surface.

The N-zero surface manifold, and the surface transformations on the mathematical axis, form the world perception. On an N-zero the axis projects  $2N$  unitary axes, the  $N$  dimensional directions together with their reflections.

In summary, Sutra 17 highlights the role of pranayama in transforming the practitioner's mental state, improving concentration, and reducing distractions during meditation or focused practices. It emphasizes the interconnectedness of breath control, mental focus, and the inner journey of yoga.

## SUTRA 18

### SANSKRIT: धारणाभ्यासेऽदर्शनम्।

**\*\*Grammar Breakdown:\*\***

- **\*\*धारणाभ्यासेऽ\*\*** (Dharanabhyase): This term consists of two components:

- **\*\*धारणा\*\*** (Dharana): In the ablative

case (panchami vibhakti), this word means "concentration" or "focused attention."

- **\*\*अभ्यासे\*\*** (Abhyase): In the locative case (saptami vibhakti), this term means "in practice" or "through practice."

- **\*\*अदर्शनम्\*\*** (Adarshanam): In the nominative case, this term means "absence of seeing" or "non-perception."

**\*\*Meaning:\*\***

"Through the practice of concentration (Dharana), there is an absence of non-perception."

**\*\*Philosophical Pondering:\*\***

Sutra 18 addresses the practice of Dharana, the yogic technique of focused concentration, and its impact on perception.

Key points to consider:

- **\*\*Dharana (Concentration):\*\*** Dharana is one of the eight limbs of yoga and involves the practice of focused concentration on a single object or thought. It is the precursor to Dhyana (meditation) and an essential step in achieving a state of deep meditation.

- **\*\*Abhyasa (Practice):\*\*** The term "Abhyasa" emphasizes the importance of consistent and dedicated practice in yoga.

- **\*\*Adarshanam (Absence of Seeing):\*\*** In the context of this sutra, "Adarshanam" suggests a state of non-perception or the absence of distractions and wandering thoughts.

Philosophically, Sutra 18 highlights the profound impact of concentrated attention through Dharana. When a practitioner diligently practices Dharana, focusing their mind on a chosen object or point of meditation, they enter a state where distractions and non-perception diminish. In this state, the mind becomes singularly absorbed in the chosen focus, leading to greater clarity and inner stillness.

The sutra implies that the practice of Dharana not only enhances concentration but also refines perception. By training the mind to remain steadfast in its chosen object of focus, the practitioner gains insight into the deeper layers of reality and consciousness. This process of refining perception is crucial on the yogic path, as it paves the way for deeper

meditative experiences and self-realization.

In summary, Sutra 18 emphasizes the transformative power of Dharana, suggesting that through dedicated concentration practice, one can attain a state where distractions and non-perception fade away, leading to heightened perception and inner clarity.

## SUTRA 19 SANSKRIT: ध्यानाभ्यासेऽसम्प्रज्ञातसमाधिः।

**\*\*Grammar Breakdown:\*\***

- **\*\*ध्यानाभ्यासेऽ\*\*** (Dhyana-Abhyase): This term consists of two components:

- **\*\*ध्याना\*\*** (Dhyana): In the ablative case (panchami vibhakti), this word means "meditation" or "focused contemplation."

- **\*\*अभ्यासे\*\*** (Abhyase): In the locative case (saptami vibhakti), this term means "in practice" or "through practice."

- **\*\*असम्प्रज्ञातसमाधिः\*\*** (Asamprajnata-Samadhih): This complex phrase can be broken down as follows:

- **\*\*असम्प्रज्ञात\*\*** (Asamprajnata): This term suggests "non-cognitive" or "without thought." It signifies a state of deep absorption or trance where mental activities cease.

- **\*\*समाधिः\*\*** (Samadhih): In the nominative case, this term means "meditative absorption" or "union." It refers to a state of profound mental stillness and oneness.

**\*\*Meaning:\*\***

"Through the practice of meditation (Dhyana), there is non-cognitive meditative absorption (Asamprajnata Samadhi)."

**\*\*Philosophical Pondering:\*\***

Sutra 19 delves into the practice of Dhyana (meditation) and its ultimate fruition in the form of Asamprajnata Samadhi, a state of profound mental stillness and oneness.

Key points to consider:

- **\*\*Dhyana (Meditation):\*\*** Dhyana is the seventh limb of yoga and represents the state of focused contemplation or meditation. It involves sustained attention on an object or concept, leading to a deep inner experience.

- **\*\*Abhyasa (Practice):\*\*** The term

"Abhyasa" underscores the importance of consistent and dedicated practice in yoga.

- \*\*Asamprajnata Samadhi (Non-Cognitive Meditative Absorption):\*\* Asamprajnata Samadhi represents the highest state of meditative absorption. In this state, the mind transcends thought and mental activity, entering a state of pure consciousness. It is often described as a state of union with the divine or ultimate reality.

Philosophically, Sutra 19 highlights the transformative power of Dhyana in leading the practitioner toward the pinnacle of yogic experience—Asamprajnata Samadhi. Through dedicated meditation practice, the mind gradually becomes still, and cognitive processes cease. This cessation of thought leads to an unbroken, direct experience of the self and the universe.

Asamprajnata Samadhi is characterized by a profound sense of unity, oneness, and a direct connection with the essence of existence. It is a state of pure awareness beyond words and concepts. This sutra encourages practitioners to understand that the ultimate goal of meditation is not merely mental calmness but

the direct experience of the limitless and transcendent nature of consciousness.

In summary, Sutra 19 underscores the significance of Dhyana in the yogic journey, emphasizing that through consistent meditation practice, one can attain the sublime state of Asamprajnata Samadhi—a state of non-cognitive meditative absorption and profound oneness with the universe.

## SUTRA 20

### SANSKRIT: समाधौ निर्विचाराः।

**\*\*Grammar Breakdown:\*\***

- **\*\*समाधौ\*\*** (Samadhau): In the locative case (saptami vibhakti), this term means "in Samadhi," referring to the state of meditative absorption.

- **\*\*निर्विचाराः\*\*** (Nirvicharah): In the



nominative case, this term means "no distractions of thought."

**\*\*Meaning:\*\***

"In the state of Samadhi, there are no distractions of thought."

**\*\*Philosophical Pondering:\*\***

Sutra 20 delves into the nature of Samadhi, the highest state of meditative absorption, emphasizing the absence of distractions of thought in this profound state.

Key points to consider:

- **\*\*Samadhi:\*\*** Samadhi represents the ultimate goal of yoga, a state of profound meditative absorption where the practitioner experiences union with the object of meditation or the divine. It is often described as a state of perfect stillness and oneness.

- **\*\*Nirvicharah (No Distractions of Thought):\*\*** The term "Nirvicharah" signifies the absence of distractions or fluctuations of thought in the state of Samadhi. It implies a complete cessation of mental activity, including discursive thinking, analysis, and the ordinary chatter of the mind.

Philosophically, Sutra 20 highlights the unique quality of Samadhi—a state of pure, undistracted consciousness. In this state, the mind is entirely absorbed in the object of meditation, and there are no interruptions or fluctuations of thought. The practitioner experiences an unbroken flow of awareness, free from the usual distractions that characterize ordinary mental activity.

The absence of distractions of thought in Samadhi is significant because it signifies a direct and unmediated experience of reality. It is a state of pure awareness where the boundaries between the observer and the observed dissolve, leading to a profound sense of unity and oneness.

In summary, Sutra 20 emphasizes that in the state of Samadhi, there are no distractions of thought, underlining the extraordinary quality of stillness and direct experience that characterizes this pinnacle of meditative absorption.

## SUTRA 21:

# SANSKRIT:

## समाधिपरिणामादव्यापत्तिः।

**\*\*Grammar Breakdown:\*\***

- **\*\*समाधिपरिणामाद्\*\*** (Samadhi-Parinamad): This compound term consists of two components:

- **\*\*समाधि\*\*** (Samadhi): In the ablative case (panchami vibhakti), this word means "from Samadhi," referring to the state of meditative absorption.

- **\*\*परिणामात्\*\*** (Parinamat): In the ablative case, this term signifies "due to transformation" or "because of change."

- **\*\*अव्यापत्तिः\*\*** (Avyapattih): In the nominative case, this term means "non-occurrence" or "absence of."

**\*\*Meaning:\*\***

"Due to the transformation from Samadhi, there is the absence of non-occurrence."

**\*\*Philosophical Pondering:\*\***

Sutra 21 explores the relationship between Samadhi and the absence of non-occurrence, emphasizing that Samadhi leads to a state where non-occurrence or failure to achieve is

absent.

Key points to consider:

- **\*\*Samadhi:\*\*** Samadhi represents the highest state of meditative absorption, characterized by profound stillness, oneness, and direct experience of reality.

- **\*\*Parinama (Transformation):\*\*** The term "Parinama" suggests a transformation or change. In this context, it refers to the transformative effect of Samadhi on the practitioner's consciousness.

- **\*\*Avyapattih (Absence of Non-Occurrence):\*\*** Avyapattih implies the absence of obstacles or hindrances in the yogic path. It signifies a state where progress is not hindered or obstructed.

Philosophically, Sutra 21 conveys that the transformative experience of Samadhi has a profound impact on the practitioner's journey. When one attains Samadhi, their consciousness undergoes a transformative change, leading to a state where obstacles or the failure to achieve the goals of yoga are absent.

In the context of the yoga path, this sutra suggests that the attainment of Samadhi is a pivotal milestone. It signifies a state of profound inner realization and spiritual growth. In this state, the practitioner's consciousness is so deeply transformed that obstacles and hindrances on the path no longer hinder progress.

Sutra 21 underscores the significance of Samadhi as a transformative experience that paves the way for unhindered progress on the yogic journey. It implies that the direct realization achieved in Samadhi is a powerful catalyst for spiritual evolution and the removal of barriers to spiritual attainment.

In summary, Sutra 21 emphasizes that Samadhi's transformative effect leads to the absence of non-occurrence or obstacles on the path, facilitating unimpeded progress on the yogic journey.

A note on the term Avyapattih,

**\*\*Etymology:\*\***

- **\*\*Avyapattih\*\*** is a Sanskrit term composed of two components:

- **\*\*"A"\*\*** (अ): This is a negating prefix,

often used to indicate the absence of a quality or action.

- **"Vyapattih"** (व्यापत्तिः): This word is derived from the root "vyap" (व्याप), which means "to pervade," "to occur," or "to happen." When combined with the negating prefix "a," it signifies the "absence of pervasion" or "non-occurrence."

**Grammar:**

- **Case:** In Sutra 21, "Avyapattih" appears in the nominative case (prathama vibhakti), indicating its role as the subject of the sentence.

- **Gender:** In Sanskrit, nouns have grammatical gender, and "Avyapattih" is feminine in gender.

- **Number:** It is a singular term, referring to a single concept.

**Philosophical Implications:**

- **Absence of Obstacles:** Philosophically, "Avyapattih" in Sutra 21 signifies the state of yoga where obstacles, hindrances, or impediments on the spiritual path are absent. It implies a condition of unobstructed progress and fulfillment of one's spiritual goals.

- **Samadhi's Transformative Power:** The

sutra suggests that the transformative power of Samadhi, the highest state of meditative absorption, leads to the removal of barriers that might hinder a practitioner's spiritual journey.

- \*\*Freedom from Non-Attainment:\*\* In the context of yoga philosophy, "Avyapattih" can also imply freedom from non-attainment or the realization of one's spiritual aspirations. It suggests that when a practitioner experiences Samadhi, they reach a state of direct realization and fulfillment.

- \*\*Oneness with the Goal - Supreme Reality:\*\* Samadhi, as described in earlier sutras, is a state of profound oneness and union with the Goal - Supreme Reality. "Avyapattih" signifies that in this state, there is no separation between the practitioner and their spiritual goals.

In essence, "Avyapattih" captures the essence of yoga philosophy, where the practice of meditation, concentration, and meditative absorption leads to a state where obstacles and non-attainment are transcended. It symbolizes the profound transformative potential of yoga, where the practitioner can experience unity with the divine or the ultimate reality, unimpeded by the limitations of the ordinary

mind.

To expand on the etymology of the term "व्यापत्तिः" (Vyapattih):

- \*\*"Vyapattih"\*\* (व्यापत्तिः): This term is derived from the Sanskrit root \*\*"व्याप्" (Vyap), which forms the basis for the word "Vyapattih." Here's a breakdown of its components:

- \*\*"Vi" (वि): This is a prefix used in Sanskrit to indicate various shades of meaning, including "through," "in," "into," "away," or "apart." It often serves to intensify the action of the root.

- \*\*"Ap" (अप्): This root signifies the act of "reaching" or "attaining."

- \*\*"Tuh" (तुह): This is a suffix that can be added to roots to form abstract nouns, often denoting actions, processes, or results.

Therefore, when combined, \*\*"व्यापत्तिः" (Vyapattih)\*\* can be understood as a noun signifying the "act of reaching," "attainment," or "occurrence." It is often used in a philosophical or contemplative context to refer to the attainment or realization of specific states or truths.



In the context of Sutra 21, "अव्यापत्तिः" (Avyapattih) conveys the idea of the absence of attainment or occurrence, specifically in the context of obstacles or hindrances. It suggests a state where barriers to spiritual progress and realization have been transcended, leading to unhindered spiritual growth and fulfillment.

Sutra 21, with its use of "Avyapattih," encourages practitioners to aspire to the state of Samadhi, where they can experience the absence of obstacles and the direct realization of their spiritual aspirations. It is a reminder of the ultimate goal of yoga—union and liberation from limitations.

## SUTRA 22: SANSKRIT: निर्विचारवैशारद्येऽध्यात्मप्रसादः।

**\*\*Grammar Breakdown:\*\***

- **\*\*निर्विचारवैशारद्ये\*\*** (Nirvichara-Vaisharadye): This compound term consists of several components:
  - **\*\*निर्विचार\*\*** (Nirvichara): This term consists of two elements:

- \*\*निः\*\* (Nih): A prefix indicating "without" or "beyond."

- \*\*विचार\*\* (Vichara): This word means "reflection," "discernment," or "investigation." In this context, it refers to the act of contemplating or analyzing.

- \*\*वैशारद्ये\*\* (Vaisharadye): This term signifies "in the absence of impurity" or "in the absence of lack of clarity." It is derived from \*\*"वैशारद्य"\*\*\* (Vaisharadya), which means "purity," "clarity," or "absence of impurity." The suffix \*\*"-e"\*\*\* indicates the locative case (saptami vibhakti), suggesting "in" or "within."

- \*\*अध्यात्मप्रसादः\*\* (Adhyatma-Prasadah): This term is composed of two components:

- \*\*अध्यात्म\*\* (Adhyatma): This word refers to the "spiritual" or "pertaining to the self."

- \*\*प्रसादः\*\* (Prasadah): This term means "grace," "clarity," or "benediction."

**\*\*Meaning:\*\***

"In the absence of reflection and impurity, there is the grace of the spiritual."

**\*\*Philosophical Pondering:\*\***

Sutra 22 delves into the nature of spiritual

realization and clarity, emphasizing the role of contemplation and the absence of impurities in attaining spiritual grace.

Key points to consider:

- **Nirvichara (Absence of Reflection):** The term "Nirvichara" suggests a state where there is no need for analytical or discursive thinking. It signifies a direct, intuitive understanding that transcends intellectual contemplation.

- **Vaisharadye (Absence of Impurity):** "Vaisharadye" signifies purity or clarity of thought and perception. In the context of this sutra, it indicates a state where the mind is free from impurities, doubts, and distractions.

- **Adhyatma Prasadah (Grace of the Spiritual):** This term conveys the idea that in a state where reflection is unnecessary and impurities have dissolved, there is a profound spiritual grace or benediction. It implies a direct and unmediated connection with the spiritual realm or the higher self.

Philosophically, Sutra 22 suggests that spiritual realization is not necessarily

dependent on intellectual analysis or complex contemplation. Instead, it can be attained through a state of pure, unobstructed perception where the mind is free from doubts and distractions. In this state, the practitioner experiences spiritual grace—a direct connection with the divine or the true nature of the self.

The sutra encourages practitioners to understand that the highest form of spiritual insight and clarity arises when the mind is still, pure, and free from the need for discursive thinking. It implies that the direct experience of spiritual truth is a state of profound grace and benediction.

In summary, Sutra 22 emphasizes that spiritual grace and realization arise in a state of inner purity and clarity, where the mind is free from the need for reflection and analytical thought, allowing for direct communion with the spiritual.

## SUTRA 23

### SANSKRIT: इष्टदेवतासम्प्रयोगः।

**\*\*Grammar Breakdown:\*\***

- **\*\*इष्टदेवतासम्प्रयोगः\*\*** (Ishta-Devata-Samprayogah): This compound term consists of several components:

- **\*\*इष्ट\*\*** (Ishta): This word means "chosen" or "beloved." In this context, it refers to the practitioner's chosen deity or personal deity, which holds special significance in their spiritual practice.

- **\*\*देवता\*\*** (Devata): This term means "deity" or "divine being." It refers to a god or goddess, often worshiped in Hindu traditions.

- **\*\*सम्प्रयोगः\*\*** (Samprayogah): This term signifies "connection" or "association."

**\*\*Meaning:\*\***

"Connection with the chosen deity (Ishta Devata) leads to spiritual insight."

**\*\*Philosophical Pondering:\*\***

Sutra 23 explores the significance of forming a connection or association with one's chosen deity, emphasizing how this connection can lead to profound spiritual insight and realization.

Key points to consider:

- \*\*Ishta Devata (Chosen Deity):\*\* In many spiritual traditions, practitioners select a specific deity or divine form that resonates with them personally. This chosen deity becomes the focal point of their devotion and spiritual practice.

- \*\*Samprayogah (Connection):\*\* The term "Samprayogah" suggests a deep and meaningful connection or association. It signifies a relationship between the practitioner and their chosen deity that goes beyond mere worship.

Philosophically, Sutra 23 underscores the importance of personal devotion and the role of a chosen deity in one's spiritual journey. It suggests that forming a sincere and profound connection with the deity of one's choice can lead to spiritual insight and revelation.

The concept of Ishta Devata reflects the idea that different individuals may have unique spiritual inclinations and affinities. By connecting with a deity that resonates with their innermost self, practitioners can tap into a source of spiritual guidance, inspiration, and

insight.

This sutra encourages practitioners to recognize the transformative power of devotion and the significance of their personal relationship with their chosen deity. It implies that through this connection, one can gain deeper understanding and realization of spiritual truths, ultimately leading to profound spiritual growth and insight.

An entirely outward sense of worship, especially revolving around material greeds and fears gets strongly discouraged by traditions, as it is fundamentally damaging often – as the goal remains worldly fears and greeds and the individual rigidifies those narrow goals and fears, and entirely forgets the goal of the path is to transcend the appeared phaenomenon world.

In traditions, rather than an outward form of worship alone, the form of the devata that appears directly to the adept in final stages, is understood as a projection of own kundalini. The adept may maintain a dual sense, engage the appeared devata, and finally doing beyond the dual sense and absorbing into the true form of the devata, which in fact is own projected

kundalini. Kundalini then becomes the Goddess principle that is inherently bound to the Supreme, and is unveiled as the dimensional aspects of own form-universe are understood in clarity – the ZeroPoints which appear as the chakras, and the strengths associated with the geometries in the Adhyatma, the Primordial Self. Own Form then is the Own Supreme SvaRupa.

In summary, Sutra 23 highlights the importance of forming a genuine connection with one's chosen deity, emphasizing that this connection can be a catalyst for spiritual insight and realization. It recognizes the diversity of spiritual paths and the significance of personal devotion in the journey toward spiritual awakening.

## SUTRA 24

### SANSKRIT:

ईश्वरप्रणिधानेऽबलान्बलानिमित्तत्वात्।

**\*\*Grammar Breakdown:\*\***

- **\*\*ईश्वरप्रणिधाने\*\*** (Ishvara-Pranidhane):
  - **\*\*ईश्वर\*\*** (Ishvara) is in the nominative case, signifying the subject of the sentence. It



means "the divine" or "God."

- **प्रणिधाने** (Pranidhane) is in the locative case, indicating the location or sphere of action. It means "in surrender" or "through dedication."

- **अबलान्** (Ablan):

- **अबलान्** (Ablan) is in the accusative case, representing the direct object of the verb. It means "the weak."

- **बलानि** (Balanim):

- **बलानि** (Balanim) is in the accusative case, indicating the direct object of the verb. It means "the strong" or "the powerful."

- **मित्तत्वात्** (Mittatvat):

- **मित्तत्वात्** (Mittatvat) is in the ablative case, expressing the cause or reason. It means "due to" or "because of."

**Meaning:**

"Surrender to the divine (Ishvara Pranidhane) is not influenced by the weak or the strong."

**Philosophical Pondering:**

Sutra 24 delves into the concept of

surrendering to the divine (Ishvara Pranidhane) and highlights its universality and impartiality. It asserts that this act of surrender is not conditioned or influenced by the strength or weakness of individuals.

Key points to consider:

1. **\*\*Universal Path:\*\*** Ishvara Pranidhane, the surrender to the divine, is regarded as a universal and accessible path for all seekers, regardless of their personal attributes or circumstances. It is not exclusive to the powerful or the weak but open to all who choose to embark on this spiritual journey.

2. **\*\*Impartiality:\*\*** The sutra emphasizes the impartial nature of surrender to the divine. It implies that the divine presence does not discriminate based on one's worldly status or strength. Whether someone is powerful or lacking in power, the opportunity for surrender remains the same.

3. **\*\*Humility and Devotion:\*\*** Surrender to the divine often involves an element of humility and deep devotion. It signifies letting go of the ego's attachments and acknowledging the greater power and wisdom of the divine.

This surrender can be a profound spiritual practice leading to inner transformation.

4. **Spiritual Availability:** From a spiritual perspective, this sutra underscores the idea of spiritual availability for those who seek with depth of spirit. Plausibly the idea that in the eyes of the divine, worldly hierarchies and forms are not as important as soul, and the act of surrender transcends worldly hierarchies.

5. **Freedom from Ego:** Surrendering to the divine implies relinquishing the ego's need for control and dominance. Whether one is considered strong or weak in worldly terms, this act of surrender liberates the individual from the limitations of egoic identification.

6. **Path to Inner Peace:** Ishvara Pranidhane is seen as a path to inner peace and spiritual fulfillment. It involves placing trust in a higher power, accepting life's circumstances, and finding solace in divine grace.

Another plausible reading and interpretation is the transformation principle of weakness to strength lies in a syzygy like interface between the , the awareness unit, adept and the Ishvara – the Supreme Spirit. One may assume such an

ability is granted to the worthy adept .The Rig Veda 1.1.1 speaks of Agni, granting the Jewel.

In summary, Sutra 24 emphasizes the universal and impartial nature of surrender to the divine (Ishvara Pranidhane). It underscores that this spiritual practice is not influenced by the worldly attributes of strength or weakness. Instead, it is a path accessible to all seekers who choose to embrace it, offering the opportunity for humility, devotion, and inner transformation on the journey toward spiritual realization.

Another run of the AI turns up the sense for Sutra 24,

Sanskrit:

ईश्वरप्रणिधानेऽबलान्बलानिमित्तत्वात्।

English: Surrendering to the Supreme Being (Ishvara) removes weakness and bestows strength.

**\*\*Grammar Breakdown:\*\***

- **\*\*ईश्वरप्रणिधानेऽ\*\*** (Ishvara-Pranidhane):

- **\*\*ईश्वर\*\*** (Ishvara) is in the nominative case, signifying the subject of the sentence. It means "the Supreme Being" or "God."

- **\*\*प्रणिधानेऽ\*\*** (Pranidhane) is a locative case form, indicating the location or sphere of

action. It means "in surrender" or "through dedication."

- **अबलान्** (Ablan):

- **अबलान्** (Ablan) is in the accusative case, representing the direct object of the verb. It means "weakness" or "the weak."

- **बलान्** (Balan):

- **बलान्** (Balan) is in the accusative case, indicating the direct object of the verb. It means "strength" or "the strong."

- **निमित्तत्वात्** (Nimittatvat):

- **निमित्तत्वात्** (Nimittatvat) is in the instrumental case, expressing the means or cause. It means "due to" or "because of."

**Meaning:**

"Surrendering to the Supreme Being (Ishwara) removes weakness and bestows strength."

**Philosophical Pondering:**

Sutra 24 delves into the profound concept of surrender to the Supreme Being (Ishwara) and its transformative effects on an individual's strength and weakness.

Key points to consider:

1. **Surrender to the Divine:** This sutra underscores the significance of surrendering to the Supreme Being, Ishwara. Surrender in the spiritual context involves letting go of one's ego, desires, and attachments and placing complete trust in the divine.

2. **Strength and Weakness:** The sutra addresses the dual aspects of human nature: strength and weakness. Strength is associated with inner resilience, courage, and the ability to overcome challenges. Weakness, on the other hand, represents vulnerability and limitations.

3. **Transformation Through Surrender:** The sutra suggests that surrendering to Ishwara has a profound impact on an individual's inner state. It is a process of self-transformation where weaknesses are gradually removed, and strengths are bestowed.

4. **Ego Dissolution:** Surrender involves the dissolution of the ego, which is often the source of weaknesses, such as pride, fear, and insecurity. When the ego is surrendered to the Supreme Being, one transcends these

limitations.

5. **\*\*Divine Grace:\*\*** Surrendering to Ishwara is seen as an act of humility and devotion. It opens the door to divine grace, where the individual receives spiritual blessings and guidance. This divine grace is believed to fortify one's inner strength.

6. **\*\*Inner Resilience:\*\*** As weaknesses are removed and strengths are bestowed through surrender, the individual gains inner resilience and a sense of empowerment. This inner strength enables them to navigate life's challenges with grace and courage.

7. **\*\*Universal Practice:\*\*** The sutra implies that surrender to the Supreme Being is a universal practice accessible to all individuals, regardless of their background or circumstances. It transcends distinctions of strength or weakness.

In summary, Sutra 24 teaches that surrendering to the Supreme Being (Ishwara) is a transformative process that removes weaknesses and bestows strength upon the practitioner. It emphasizes the significance of humility, trust, and devotion in the spiritual

journey. Through surrender, one experiences a profound inner transformation, leading to inner resilience and empowerment to face life's challenges with grace.

## SUTRA 25

### SANSKRIT: आसने प्राणस्यैकाग्रम्।

**\*\*Grammar Breakdown:\*\***

- **\*\*आसने\*\*** (Asane):

- **\*\*आसने\*\*** (Asane) is in the locative case, indicating the location or sphere of action. It means "in the posture" or "during the seat."

- **\*\*प्राणस्य\*\*** (Pranasya):

- **\*\*प्राणस्य\*\*** (Pranasya) is in the genitive case, showing possession or association. It means "of the prana" or "related to vital energy."

- **\*\*एकाग्रम्\*\*** (Ekagryam):

- **\*\*एकाग्रम्\*\*** (Ekagryam) is in the accusative case, representing the direct object of the verb. It means "single-pointedness" or "focused attention."



**\*\*Meaning:\*\***

"In the posture (Asane), there is single-pointedness (focused attention) of vital energy (prana)."

**\*\*Philosophical Pondering:\*\***

Sutra 25 emphasizes the significance of the posture (Asana) in the practice of yoga and its role in cultivating focused attention and concentration of vital energy (prana).

Key points to consider:

1. **\*\*Yoga Postures (Asanas):\*\*** The term "Asane" refers to yoga postures or physical poses commonly practiced in yoga. These postures are integral to the overall practice of yoga and serve various purposes, including improving flexibility, strength, and balance.

2. **\*\*Vital Energy (Prana):\*\*** In yogic philosophy, "prana" represents the life force or vital energy that flows within the body. It is associated with breath and the movement of energy in the subtle body. Prana plays a central role in yoga and meditation practices.

3. **\*\*Single-Pointed Focus:\*\*** The sutra suggests that when one assumes a yoga posture

(Asana), it creates an opportunity for single-pointed focus or concentration. This focused attention is essential for the practice of yoga and meditation, as it helps quiet the mind and turn inward.

4. **\*\*Harmony of Body and Mind:\*\*** Yoga postures are not just physical exercises but also a means to harmonize the body and mind. As the body aligns itself in a specific posture, the mind is encouraged to stay present and attentive.

5. **\*\*Integration of Prana:\*\*** The sutra implies that through the practice of Asana, one can direct and concentrate prana within the body. This inner alignment of vital energy contributes to a sense of vitality, balance, and well-being.

6. **\*\*Mind-Body Connection:\*\*** Yoga is often described as a practice that bridges the gap between the physical and the mental. Sutra 25 underscores the interplay between the body's posture and the mind's ability to achieve a state of single-pointed focus.

7. **\*\*Preparation for Meditation:\*\*** Focused attention and single-pointedness are

prerequisites for successful meditation. Yoga postures prepare the practitioner by cultivating the necessary mental attributes for deep meditative states.

In summary, Sutra 25 highlights the role of yoga postures (Asanas) in promoting single-pointedness of vital energy (prana). It emphasizes the mind-body connection and the importance of focused attention during the practice of Asana. This sutra underscores that yoga is not just a physical exercise but a holistic practice that prepares the practitioner for meditation and inner exploration.

## SUTRA 26

### SANSKRIT:

यमनियमासनप्राणायामप्रत्याहारधारणा  
ध्यानसमाधयोऽष्टाङ्गानि।

\*\*Grammar Breakdown:\*\*

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\*\*यमनियमासनप्राणायामप्रत्याहारधारणाध्यानस

माधयोऽष्टाङ्गानि\*\* (Yama-Niyama-Asana-  
Pranayama-Pratyahara-Dharana-Dhyana-  
Samadhayo-Astangani):

- \*\*यम\*\* (Yama) is in the nominative case, signifying the subject of the sentence. It refers to the ethical restraints or moral principles in yoga.

- \*\*नियम\*\* (Niyama) is in the nominative case, signifying the subject of the sentence. It refers to the observances or ethical disciplines in yoga.

- \*\*आसन\*\* (Asana) is in the nominative case, signifying the subject of the sentence. It means "posture" and refers to the physical poses in yoga.

- \*\*प्राणायाम\*\* (Pranayama) is in the nominative case, signifying the subject of the sentence. It refers to breath control techniques in yoga.

- \*\*प्रत्याहार\*\* (Pratyahara) is in the nominative case, signifying the subject of the sentence. It refers to the withdrawal of the senses from external distractions.

- \*\*धारणा\*\* (Dharana) is in the nominative case, signifying the subject of the sentence. It means "concentration" and refers to the practice of focusing the mind on a single point.

- **ध्यान** (Dhyana) is in the nominative case, signifying the subject of the sentence. It means "meditation" and involves sustained concentration.

- **समाधि** (Samadhi) is in the nominative case, signifying the subject of the sentence. It refers to the state of deep meditation and absorption.

- **अष्टाङ्गानि** (Astangani) is in the nominative case, signifying the subject of the sentence. It means "eight limbs" and collectively refers to the eight limbs of yoga, which include Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi.

**Meaning:**

"The eight limbs of yoga are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi."

**Philosophical Pondering:**

Sutra 26 provides a concise listing of the eight limbs of yoga, known as "Ashtanga Yoga." These eight limbs constitute the foundational framework of yogic philosophy and practice, guiding individuals toward spiritual realization and inner transformation.

Key points to consider:

1. **Ethical Principles (Yama and Niyama):** The first two limbs, Yama and Niyama, encompass ethical principles and observances. Yama focuses on moral restraints, including non-violence (Ahimsa), truthfulness (Satya), and non-possessiveness (Aparigraha), among others. Niyama involves personal observances like purity (Saucha), contentment (Santosha), and self-discipline (Tapas).

2. **Physical Postures (Asana):** Asana represents the practice of physical postures in yoga. These postures not only enhance physical flexibility and strength but also prepare the body for meditation and pranayama.

3. **Breath Control (Pranayama):** Pranayama involves the regulation and control of breath. It plays a crucial role in energizing the body and calming the mind, making it a fundamental practice for meditation.

4. **Withdrawal of the Senses (Pratyahara):** Pratyahara refers to the withdrawal of the senses from external distractions. It is a preparatory step for

concentration and meditation.

5. **Concentration (Dharana):** Dharana is the practice of focusing the mind on a single point or object. It is the initial stage of meditation, promoting mental discipline and inner stillness.

6. **Meditation (Dhyana):** Dhyana signifies the sustained practice of meditation, where the practitioner deepens their concentration and enters a state of inner absorption.

7. **Deep Meditation and Absorption (Samadhi):** Samadhi represents the ultimate state of meditation and absorption. It is characterized by profound inner peace, oneness with the object of meditation, and transcendence of the ego.

8. **Holistic Path:** The eight limbs of yoga provide a holistic path for individuals seeking spiritual growth and self-realization. They address the ethical, physical, mental, and spiritual dimensions of human existence.

In summary, Sutra 26 introduces the foundational concept of Ashtanga Yoga,

highlighting the eight limbs of yoga as a comprehensive framework for spiritual growth and self-discovery. These limbs encompass ethical principles, physical postures, breath control, sense withdrawal, concentration, meditation, and the state of deep absorption. Together, they offer a roadmap for seekers on the path of yoga and self-realization.

## SUTRA 27

### SANSKRIT:

यमानियमासनप्राणायामप्रत्याहारधार  
णाध्यानसमाधयः सम्यमाः ।

**\*\*Grammar Breakdown:\*\***

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**\*\*यमानियमासनप्राणायामप्रत्याहारधारणाध्यानस  
माधयः\*\*** (Yama-Niyama-Asana-Pranayama-  
Pratyahara-Dharana-Dhyana-Samadhayah):

- **\*\*यम\*\*** (Yama) and **\*\*नियम\*\*** (Niyama)  
are in the nominative case, signifying the  
subjects of the sentence. They refer to the  
ethical restraints or moral principles and  
observances in yoga.

- **\*\*आसन\*\*** (Asana), **\*\*प्राणायाम\*\***



(Pranayama), **\*\*प्रत्याहार\*\*** (Pratyahara), **\*\*धारणा\*\*** (Dharana), **\*\*ध्यान\*\*** (Dhyana), and **\*\*समाधि\*\*** (Samadhi) are in the nominative case, signifying the subjects of the sentence. They represent the eight limbs of yoga.

- **\*\*सम्यमाः\*\*** (Samyamah) is in the nominative case, signifying the subject of the sentence. It means "integration" or "control."

**\*\*Meaning:\*\***

"Integration (Samyamah) of the ethical restraints (Yama), observances (Niyama), postures (Asana), breath control (Pranayama), sense withdrawal (Pratyahara), concentration (Dharana), meditation (Dhyana), and deep absorption (Samadhi)."

**\*\*Philosophical Pondering:\*\***

Sutra 27 introduces the concept of "Samyamah," which represents the integration and control of all eight limbs of yoga. It emphasizes the holistic and interconnected nature of the yogic path.

Key points to consider:

1. **\*\*Holistic Integration:\*\*** Samyamah signifies the harmonious integration of all

aspects of yoga. It involves not only the physical practices like asanas and pranayama but also the ethical principles (Yama and Niyama) and the mental practices (Dharana, Dhyana, and Samadhi).

2. **Ethical Foundation:** The integration begins with the ethical foundation provided by Yama and Niyama. These principles guide one's behavior, fostering virtues such as compassion, truthfulness, and self-discipline.

3. **Physical and Energetic Balance:** Asana and Pranayama contribute to the balance and vitality of the physical body and the regulation of prana (vital energy). This balance is crucial for mental clarity and spiritual growth.

4. **Sense Withdrawal and Concentration:** Pratyahara, Dharana, and Dhyana cultivate the ability to withdraw the senses from external distractions and develop concentration. These practices prepare the mind for meditation.

5. **Meditation and Deep Absorption:** Dhyana and Samadhi represent the advanced stages of meditation and inner absorption. In

these states, the practitioner experiences profound inner peace, unity, and transcendence.

6. **\*\*Inner Transformation:\*\*** Samyamah is not merely a physical or intellectual endeavor but a profound inner transformation. It leads to a heightened state of awareness and a deep connection with the inner self.

7. **\*\*Union of the Eight Limbs:\*\*** Sutra 27 highlights that yoga is not a fragmented practice but a path of union and integration. It underscores that by mastering and integrating all eight limbs, one can attain the highest states of consciousness.

8. **\*\*Balancing the Self:\*\*** Samyamah involves achieving balance within oneself, aligning the physical, mental, and spiritual dimensions. This balance is a precursor to experiencing the unity of individual consciousness with the universal consciousness.

In summary, Sutra 27 emphasizes the practice of Samyamah, which involves the integration and control of all eight limbs of yoga. It underscores the holistic nature of the

yogic path, where ethical principles, physical postures, breath control, sense withdrawal, concentration, meditation, and deep absorption are interconnected and harmonized. Through Samyamah, practitioners aim to achieve a profound inner transformation and attain higher states of consciousness.

## SUTRA 28

### SANSKRIT: सम्यमाद्धविर्ज्यते प्रज्ञालोकः।

**\*\*Grammar Breakdown:\*\***

- **\*\*सम्यमाद्\*\*** (Samyamad): This word is a compound consisting of:

- **\*\*सम्यमात्\*\*** (Samyamamat) - In the ablative case, indicating the source or cause. It means "from self-control" or "due to restraint."

- **\*\*हविर्ज्यते\*\*** (Havirjyate):

- **\*\*हविर्ज्यते\*\*** (Havirjyate) is a verb in the passive voice, third person singular form. It is derived from the root **\*\*हु\*\*** (hu), which means "to sacrifice" or "to offer oblations in a ritual."

- **प्रज्ञालोकः** (Prajña-lokah):
  - **प्रज्ञा** (Prajña) is in the nominative case, signifying the subject of the sentence. It means "wisdom" or "knowledge."
  - **लोकः** (Lokah) is in the nominative case, signifying the subject of the sentence. It means "world" or "realm."

**Meaning:**

"From self-control, the world of wisdom is revealed."

**Philosophical Pondering:**

Sutra 28 emphasizes the profound connection between self-control (Samyama) and the attainment of wisdom (Prajña). It underscores that through disciplined practice and inner restraint, one gains access to higher realms of knowledge and understanding.

Key points to consider:

1. **Self-Control (Samyama):** The sutra begins by highlighting the importance of self-control (Samyama). Samyama is the integration and control of the eight limbs of yoga, including ethical principles, physical postures, breath control, and meditation practices.

2. **\*\*Inner Discipline:\*\*** Samyama involves discipline at various levels—ethical, physical, mental, and spiritual. It requires restraint from negative actions, thoughts, and distractions.

3. **\*\*Wisdom and Knowledge (Prajña):\*\*** The term "Prajña" represents deep wisdom, insight, and profound knowledge. It is not merely intellectual knowledge but a holistic understanding that transcends ordinary perception.

4. **\*\*Revealing the World of Wisdom:\*\*** The sutra suggests that by practicing self-control and Samyama, individuals gain access to a higher dimension of understanding—the "world of wisdom." This wisdom is not limited to intellectual learning but encompasses spiritual and experiential knowledge.

5. **\*\*Transformation of Consciousness:\*\*** Samyama is a transformative practice that refines and purifies consciousness. It leads to a heightened state of awareness and inner clarity, allowing one to perceive the truths that lie beyond the surface of ordinary existence.

6. **\*\*Spiritual Enlightenment:\*\*** The "world

of wisdom" mentioned in the sutra refers to the state of spiritual enlightenment and self-realization. It is the realm where one directly experiences the interconnectedness of all things and the profound unity of existence.

7. **\*\*Self-Realization:\*\*** The journey of yoga is ultimately a journey of self-realization. Through self-control and inner mastery, individuals come to recognize their true nature and experience a profound sense of oneness with the universe.

In summary, Sutra 28 highlights the transformative power of self-control (Samyama) in revealing the world of wisdom (Prajña). It underscores that through disciplined practice and inner restraint, individuals can access higher realms of knowledge, understanding, and spiritual enlightenment. This sutra reminds us that yoga is not just a physical or mental exercise but a path to profound wisdom and self-realization.

## SUTRA 29

### SANSKRIT: धर्ममेघसमाधिः।

**\*\*Grammar Breakdown:\*\***

- **\*\*धर्ममेघसमाधि:\*\*** (Dharmamegha-samadhih):

- **\*\*धर्ममेघ\*\*** (Dharmamegha) is a compound word consisting of:

- **\*\*धर्म\*\*** (Dharma): This term is in the nominative case, signifying the subject of the sentence. It means "virtue," "righteousness," or "duty."

- **\*\*मेघ\*\*** (Megha): This term is in the nominative case, signifying the subject of the sentence. It means "cloud."

- **\*\*समाधि:\*\*** (Samadhih) is in the nominative case, signifying the subject of the sentence. It refers to the state of deep meditation and absorption.

**\*\*Meaning:\*\***

"Samadhi becomes like a cloud of virtue."

**\*\*Philosophical Pondering:\*\***

Sutra 29 uses the metaphor of a "cloud of virtue" to describe the state of Samadhi. It implies that when one reaches a deep state of meditation and absorption, it is as if they are enveloped by the qualities of virtue and righteousness. Plausibly it could well be a



reference to a particular type of samadhi, or a samadhi on the Dharma Megha. A superpositioning of the awareness with all possibilities in all of space and time. A simultaneous holding of all forms and phenomenon – a sense of the word dharma apparently in Buddhist writings – in a superpositioned state on the zeroth order zero and the world-bija evolved zeroz. A full knowledge of the world seed, and all phaenomenon, and the mathematics of its evolution, and the origin of and the forcez available on the origin zero where the world DNA is.

Key points to consider:

1. **\*\*Samadhi as Virtuous:\*\*** Samadhi, the ultimate state of meditation and absorption, is often associated with purity, serenity, and spiritual realization. In this context, it is likened to a cloud of virtue.

2. **\*\*Metaphorical Imagery:\*\*** The sutra employs metaphorical imagery to convey the qualities of Samadhi. A "cloud" is often seen as a symbol of abundance, nourishment, and grace in various cultures. Likewise, Samadhi is considered a state of inner abundance and

spiritual nourishment.

3. **Virtue as a Result:** The sutra suggests that the practice of yoga, which leads to Samadhi, naturally brings about virtuous qualities in an individual. This is in line with the idea that deep meditation and self-realization lead to a transformation of character and behavior.

4. **Purity and Clarity:** Clouds are often associated with purity and clarity, and Samadhi is a state of profound inner clarity and insight. It is a state where the mind is free from distractions and disturbances.

5. **Metaphysical Significance:** In some interpretations, this sutra may also carry metaphysical significance, indicating that the realization of Samadhi aligns one's consciousness with higher spiritual principles or cosmic order (Dharma).

6. **Integration of Practice:** The metaphor of a "cloud of virtue" emphasizes that the practice of yoga is not merely about physical postures or techniques but about aligning one's entire being with higher values and principles.

In summary, Sutra 29 uses metaphorical language to describe Samadhi as a state of deep meditation and absorption that is imbued with the qualities of virtue and righteousness. It signifies the transformative and purifying nature of Samadhi and its potential to elevate one's character and consciousness.

## SUTRA 30

### SANSKRIT: यदा पूर्वेषामपि गुरुः।

English: The practitioner's wisdom becomes naturally a guide even to the ancients.

**\*\*Grammar Breakdown:\*\***

- **\*\*यदा\*\*** (Yada): This is an adverb meaning "when."

- **\*\*पूर्वेषाम्\*\*** (Purvesham): This word is in the genitive plural case, indicating possession or relationship. It means "of the ancient ones" or "of the predecessors."

- **\*\*अपि\*\*** (Api): This is a conjunction meaning "even" or "also."

- **\*\*गुरुः\*\*** (Guruh): This term is in the

nominative case, signifying the subject of the sentence. It means "the practitioner" or "the guide."

Sutra 30 beautifully expresses the idea that as the practitioner progresses on the path of yoga and self-realization, their inner wisdom radiates naturally, illuminating the way not only for their contemporaries but also for the those of the past, the ancients. This illumination transcends external displays or formal roles, manifesting as a subtle, profound influence on the non-local space-time.

Key points to consider:

1. **Inner Wisdom:** The sutra underscores the significance of the practitioner's inner wisdom, which is cultivated through deep spiritual practice. This wisdom is not confined to intellectual knowledge but encompasses profound insights gained through direct experience.

2. **Effortless Guidance:** The term "guru" here signifies a guide or a source of wisdom. Importantly, this guidance is not a result of outward displays or formal titles but arises naturally from the practitioner's inner

state of realization. The true adepts despises all those labels and never adopts those fancy dress and ego mania forms which are often employed to hoodwink the masses. The adept enables the dissemination of knowledge through reasoning and logic. As spiritual knowledge pertains to ideas of the universe is a hyperbundle on a fibrespindle, within a N-zero manifold, resting on that which it originated from, ideas are explained effortlessly with simple reasoning. Sharing good books and information is also a great way to non obtrusively and effortlessly transform the world..

3. **\*\*Transcending Time:\*\*** The inclusion of "ancients" suggests that the practitioner's wisdom transcends historical eras. Their insights align with the timeless truths discovered by revered sages from the past.

4. **\*\*Non-Local Influence:\*\*** The sutra hints at a subtle, non-local influence that the practitioner's inner wisdom exerts on the fabric of space and time. It is not limited by physical boundaries or temporal constraints. This has to do with that hyperspace of any order is non local and non linearly accessible in a different mathematical order. With the understanding it

is possible to appreciate the idea as naturally flowing from the deeper idea discussed, on the sutra one before this one.

5. **\*\*Humility and Simplicity:\*\*** The practitioner's wisdom shines without the need for elaborate displays or external forms. Humility is a hallmark of their realization, and they do not seek to establish a "guru business" or formal structure. In a hyperparametrically normed sense, I would argue, normal is the ideal, as humility displays is often another form of ego. The Zen ideal of flowing like water.

6. **\*\*Service Through Presence:\*\*** The practitioner's primary mode of service is their presence and the profound wisdom that emanates from it. This presence has a transformative effect on those around them, inspiring others on their spiritual journeys.

7. **\*\*Impact Beyond Words:\*\*** The sutra emphasizes that the practitioner's influence is not conveyed primarily through spoken or written words but through the silent resonance of their being. It is a transmission of presence and inner light.

In summary, Sutra 30 highlights the

extraordinary power of inner wisdom cultivated through yoga and self-realization. This wisdom naturally serves as a guide, without the need for external displays or formal roles. The practitioner's influence extends beyond the boundaries of time and space, touching the hearts and minds of both contemporaries and ancient sages, inspiring a profound inner transformation.

## SUTRA 31

### SANSKRIT: समाधौ प्रत्ययानामेकतानता।

English: In Samadhi, there is unity of consciousness.

**\*\*Grammar Breakdown:\*\***

- **\*\*समाधौ\*\*** (Samadhau): This term is in the locative case, indicating the location or context. It means "in Samadhi," referring to the deep meditative absorption state.

- **\*\*प्रत्ययानाम्\*\*** (Pratyayanam): This word is in the genitive plural case, indicating possession or relationship. It means "of perceptions" or "of mental modifications."

- **एकतानता** (Ekatānatā): This word is in the nominative case and means "unity" or "oneness." It signifies the state of being singular or undivided.

**Explanation:**

Sutra 31 encapsulates a fundamental aspect of the experience of Samadhi in the practice of yoga. It asserts that within the state of Samadhi, there is a profound unity of consciousness, where the multiplicity of individual mental modifications or perceptions converges into a singular and undivided state.

Key points to consider:

1. **Samadhi Context:** The sutra specifies that this unity of consciousness occurs "in Samadhi." Samadhi is a state of deep meditative absorption where the practitioner experiences a profound connection with the object of meditation or transcends the ordinary fluctuations of the mind.

2. **Unity of Consciousness:** The term "unity" (Ekatānatā) signifies that in Samadhi, the fragmented and diverse mental modifications or perceptions that typically characterize human consciousness merge into



a single, undivided state. It is a state of profound integration. Plausible in idea is also, a state where the awareness is able to hold its evolving out an N-manifold in the world machine mathematical operations, effortlessly and profoundly aware of itself as an integrated one awareness still.

3. **\*\*Transcending Multiplicity:\*\*** During ordinary waking consciousness, the mind is often occupied with a multitude of thoughts, emotions, and sensory perceptions, leading to a sense of division and distraction. In Samadhi, this multiplicity is transcended, and the practitioner experiences an unbroken and harmonious flow of awareness.

4. **\*\*Inner Harmony:\*\*** Samadhi is often described as a state of inner harmony and profound peace. In this state, there is no conflict or discord within the mind; instead, there is a sense of oneness and tranquility.

5. **\*\*Spiritual Significance:\*\*** The unity of consciousness in Samadhi holds great spiritual significance. It is considered a glimpse of the ultimate reality or the experience of union with the divine, depending on the practitioner's spiritual path.

6. \*\*Integration of Self:\*\* Samadhi can also lead to a sense of profound integration of the self, where the boundaries between the individual self (ego) and the universal consciousness dissolve, revealing the interconnectedness of all existence.

In summary, Sutra 31 highlights the transformative experience of Samadhi in yoga practice, where the practitioner transcends the multiplicity of mental modifications and perceptions, entering a state of profound unity of consciousness. This state is characterized by inner harmony, integration, and a sense of oneness, offering a glimpse into the deeper realms of human consciousness and spirituality.

## SUTRA 32

### SANSKRIT:

तत्त्वसंवित्कर्कविचारानन्दास्मितानुगमा

## सम्प्रज्ञातः।

English: In conscious meditation, there is a profound understanding of the fundamental truths, achieved through contemplation, joy, and a retained sense of individual identity.

**\*\*Grammar Breakdown:\*\***

- **\*\*तत्त्वसंवित्\*\*** (Tattvasamvit): This compound word is in the nominative singular form and comprises two elements:

- **\*\*तत्त्व\*\*** (Tattva): This term means "reality" or "truth." It signifies the fundamental principles or essential truths of existence.

- **\*\*संवित्\*\*** (Samvit): This word means "knowledge," "consciousness," or "awareness." It represents a profound understanding or realization.

- **\*\*तर्कविचारानन्दास्मितानुगमात्\*\*** (Tarkavicharaanandaasmitaanugamaat): This long compound word provides a detailed description:

- **\*\*तर्क\*\*** (Tarka): This term means "reasoning" or "contemplation."

- **\*\*विचार\*\*** (Vichara): It means "reflection" or "inquiry."

- **\*\*आनन्द\*\*** (Ananda): This word signifies "bliss" or "joy."

- **\*\*अस्मिता\*\*** (Asmita): It means "I-ness" or the sense of individual identity.

- **\*\*अनुगमात्\*\*** (Anugamaat): This term indicates "following" or "attaining."

- **\*\*सम्प्रज्ञातः\*\*** (Samprajñatah): This term signifies "discriminative" or "conscious." It is in the nominative singular form.

**\*\*Explanation:\*\***

Sutra 32 explores the state of consciousness known as "Samprajnata Samadhi" or "conscious or discriminative meditation." This state is characterized by a profound understanding and realization of the fundamental truths of existence, achieved through contemplation, reasoning, joy, and a deep sense of individual identity (asmita).

Key points to consider:

1. **\*\*Tattva Samvit:\*\*** The sutra begins by highlighting "Tattva Samvit," which signifies the knowledge or realization of the essential truths (tattvas) of existence. This knowledge encompasses a deep understanding of the

fundamental principles that govern reality.

2. **Tarka Vichara:** The compound term "Tarka Vichara" emphasizes the role of reasoning and contemplation in this state of consciousness. Practitioners engage in profound inquiry and reflection to gain insights into the nature of reality.

3. **Ananda:** The presence of "Ananda" (bliss or joy) in this context indicates that the practitioner experiences profound joy and inner contentment during this state of conscious meditation. This joy arises from the realization of truth.

4. **Asmita:** "Asmita" refers to the sense of individual identity or ego. In Samprajnata Samadhi, the practitioner retains a sense of self or "I-am-ness." This is in contrast to Asamprajnata Samadhi, where even this sense dissolves.

5. **Anugamaat:** This term suggests that the practitioner attains or follows the state of Samprajnata Samadhi through their dedicated practice and inquiry.

6. **Samprajnata Samadhi:** This state of

consciousness is characterized by discriminative awareness. It involves a profound understanding of reality, achieved through contemplation, reasoning, and a sense of joy and identity.

In summary, Sutra 32 introduces the concept of Samprajnata Samadhi, a state of conscious or discriminative meditation where the practitioner realizes the fundamental truths of existence through contemplation, reasoning, joy, and a retained sense of individual identity. This state represents a deep and conscious exploration of reality, which is distinct from the ego-transcending experience of Asamprajnata Samadhi.

## SUTRA 33

### SANSKRIT:

विचारविचारानन्दास्मितारूपानुगमात्  
सम्प्रज्ञातः।

**\*\*Grammar Breakdown:\*\***

- **\*\*विचारविचारानन्दास्मितारूपानुगमात्\*\***  
(Vicharavicharaanandaasmitaarupaanugamaat)  
: This is a compound word that provides a

detailed description:

- **\*\*विचार\*\*** (Vichara): It means "reflection" or "inquiry."

- **\*\*विचारानन्द\*\*** (Vicharaananda): This term signifies the "bliss of contemplation" or the joy arising from deep inquiry.

- **\*\*अस्मिता\*\*** (Asmita): It means "I-ness" or the sense of individual identity.

- **\*\*रूप\*\*** (Rupa): This word refers to "form" or "appearance."

- **\*\*अनुगमात्\*\*** (Anugamaat): This term indicates "following" or "attaining."

- **\*\*सम्प्रज्ञातः\*\*** (Samprajñatah): This term signifies "discriminative" or "conscious." It is in the nominative singular form.

**\*\*Meaning\*\***

“In conscious meditation, there is a blissful inquiry, recognition of individual identity, and the perception of forms.”

**\*\*Explanation:\*\***

Sutra 33 elaborates further on the state of consciousness known as "Samprajñata Samadhi" or "conscious or discriminative meditation." It emphasizes the attributes and

characteristics of this state, which include contemplation, the bliss of inquiry, a sense of individual identity (asmita), and the recognition of specific forms or appearances (rupa).

Key points to consider:

1. **Vichara Vicharaananda:** The compound term "Vichara Vicharaananda" underscores the role of reflection and inquiry in this state of consciousness. It signifies that the practitioner experiences bliss or joy arising from deep contemplation and inquiry into the nature of reality.

2. **Asmita:** As in the previous sutra, "Asmita" refers to the sense of individual identity or ego. In Samprajnata Samadhi, the practitioner retains a sense of self or "I-am-ness," in contrast to Asamprajnata Samadhi, where even this sense dissolves.

3. **Rupa:** The term "Rupa" pertains to form or appearance. In this state, the practitioner recognizes and perceives specific forms or appearances within their meditative experience. This recognition implies a certain level of conscious awareness.



4. **Anugamaat:** Similar to the previous sutra, this term suggests that the practitioner attains or follows the state of Samprajnata Samadhi through their dedicated practice and inquiry.

5. **Samprajnata Samadhi:** This state of consciousness is characterized by discriminative awareness and conscious meditation. It involves contemplation, the experience of bliss from inquiry, the retained sense of individual identity, and the recognition of specific forms or appearances.

In summary, Sutra 33 provides a deeper insight into the nature of Samprajnata Samadhi, emphasizing the role of contemplation, the bliss of inquiry, the presence of individual identity (asmita), and the recognition of specific forms or appearances (rupa) within this state of conscious or discriminative meditation. It highlights the conscious exploration of reality and the interplay of these elements in the meditative experience.

## SUTRA 34

# SANSKRIT: अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः।

**\*\*Grammar Breakdown:\*\***

- **\*\*अहिंसाप्रतिष्ठायां\*\*** (Ahimsa-pratishtayam): This term consists of:

- **\*\*अहिंसा\*\*** (Ahimsa): It means "non-violence."

- **\*\*प्रतिष्ठा\*\*** (Pratishta): It means "establishment" or "grounding."

- **\*\*यां\*\*** (Yam): It signifies "in which" or "in the context of."

- **\*\*तत्सन्निधौ\*\*** (Tat-sannidhau): This term combines:

- **\*\*तत्\*\*** (Tat): It means "that."

- **\*\*सन्निधौ\*\*** (Sannidhau): It means "presence" or "proximity."

- **\*\*वैरत्यागः\*\*** (Vairatyagah): This term is composed of:

- **\*\*वैर\*\*** (Vaira): It means "hostility" or "enmity."

- **\*\*त्यागः\*\*** (Tyagah): It means "renunciation."

**\*\*Meaning\*\***

"In the establishment of non-violence,

hostility is renounced in the presence of that truth."

**\*\*Explanation:\*\***

Sutra 34 delves into the profound concept of Ahimsa, which is commonly translated as "non-violence." However, it goes beyond mere physical non-violence and invites us to establish non-violence in a deep and transformative way.

**\*\*Deeper Interpretation of Ahimsa:\*\***

Ahimsa involves:

1. **\*\*Inner Foundation:\*\*** It begins within oneself—the establishment of non-violence as a foundational principle. This means cultivating inner peace, ease, and harmlessness towards one's own thoughts, emotions, and authentic and true undistorted by thoughts self-image.

2. **\*\*In the Presence of Truth:\*\*** Ahimsa is not just an external practice; it's a way of being. In the presence of the truth of ahimsa there is a deep and profound stillness, and the possibility of any hostility form in the etheric

field even, naturally dissipates.

3. **\*\*Renunciation of Hostility:\*\*** Vairatyagah, or the renunciation of hostility, signifies letting go of enmity and aggression. When one is firmly grounded in the principle of Ahimsa, hostility has no place in their actions or thoughts. In a deeper sense, it also suggests not distorting in idea the self-existent truth.

4. **\*\*Proactive Understanding:\*\*** Ahimsa encourages us to proactively understand the root causes of conflicts and suffering, both within ourselves and in the world. It invites us to address these causes with wisdom and compassion rather than reacting with violence.

5. **\*\*Respect for Life Energies:\*\*** Ahimsa extends to our interactions with the world, including our dietary choices. It involves making conscious decisions that respect the well-being of all sentient beings and the harmony of the ecosystem. At the same time, there are situations where one ought keep inner ease and ahimsa and yet engage a war against forces of evil, and so forth. The inner view then is clear that nothing dies by death of surface forms, and that the war at hand is beneficial for

the evolution of the greater, the greater evolution of life, the protection of the good, and so forth. Similarly in diet habits, ancient texts do recommend beef and wine. The idea is the adepts energies strengthened with good diet in alignment with universe form, is good for the world energy form as well. Ahimsa thus is about not stifling the flow of the universal prana or life through narrow ideas. IF a lion refuses to eat meat, it is a form of violence toward the greater Nature and itself. Yet, if a lion indiscriminately destroys life, it again is a form of violence toward the greater Nature and itself.

Ideas have to be understood in a deep and profound sense, and with dynamic reasoning based on the situation at hand. Formulaic ideas are only damaging to reason, and thus to the psyche. Ahimsa demands that that form of violence to the flow of natural and deep reasoning be avoided by adopting narrow and rigidified views, with no deeper understanding.

One can be stern, with a view of the greater welfare. Just as discipline benefits oneself, discipline offered to the world around, would, in all possibility, when balanced and with wisdom, indeed end up being a beneficial to

the world act. Beyond just outer forms, the inner view and state often determines ahimsa. One might be outwardly kind, and inwardly not so – which is unideal. Traditions that ponder the idea of kindness, do so in the sense of kindness devoid of an object – thus enabling oneself to free the awareness from unideal states, early on. To introduce an object of kindness is often to bind the awareness down to an object, which runs in the opposite direction from the goal of the great work. Yet, with the freeing of the awareness, the ideal world expression and actioning ensues – which is soulful.

Zen adepts have been the greatest warriors, often.

And great warriors have achieved spiritual enlightenment.

In essence, Sutra 34 teaches us that Ahimsa is not merely about abstaining from harm; it's about establishing non-violence as a core principle in our lives. This requires inner transformation, a deep understanding of interconnectedness, and the renunciation of hostility in the presence of truth. By embodying Ahimsa in this way, we promote

harmony, preserve the flow of life energies in the universe, and work towards the greater well-being of all beings.

## SUTRA 35

### SANSKRIT: सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्।

**\*\*English Translation:\*\***

"In the establishment of truth, actions bear fruit."

**\*\*Grammar Breakdown:\*\***

- **\*\*सत्यप्रतिष्ठायां\*\*** (Satya-pratishtayam): This term consists of:
  - **\*\*सत्य\*\*** (Satya): It means "truth" or "truthfulness."
  - **\*\*प्रतिष्ठा\*\*** (Pratishta): It means "establishment" or "grounding."
  - **\*\*यां\*\*** (Yam): It signifies "in which" or "in the context of."
  - **\*\*सत्य\*\*** (Satya) is in the **\*\*Locative**

case\*\* (Satya-pratishtha-\*\*ayam\*\*), indicating the location or context of establishment.

- \*\*प्रतिष्ठा\*\* (Pratishta) is in the \*\*Locative case\*\* (Pratishta-\*\*yam\*\*), also specifying the location or context of establishment.

- \*\*क्रियाफलाश्रयत्वम्\*\* (Kriya-phalashrayatvam): This term comprises:

- \*\*क्रिया\*\* (Kriya): It means "actions" or "deeds."

- \*\*फल\*\* (Phala): It means "fruit" or "result."

- \*\*आश्रयत्वम्\*\* (Ashrayatvam): It means "dependence" or "reliance."

- \*\*क्रिया\*\* (Kriya) is in the \*\*Nominative case\*\*, indicating the subject performing the action.

- \*\*फल\*\* (Phala) is also in the \*\*Nominative case\*\*, specifying the subject of bearing fruit.

- \*\*आश्रयत्वम्\*\* (Ashrayatvam) signifies "dependence" and is in its root form.

**\*\*Explanation:\*\***

Sutra 35 emphasizes the importance of truthfulness and its profound impact on the outcomes of our actions.



**\*\*Interpretation:\*\***

1. **\*\*Truth as a Foundation:\*\*** Satya (truth) is regarded as a fundamental and unwavering principle. It serves as the foundation upon which our actions and conduct are built.

2. **\*\*Actions Reflect Truth:\*\*** The sutra suggests that when one establishes themselves in truthfulness, their actions naturally align with truth. This means that honesty and integrity permeate all aspects of their behavior.

3. **\*\*Consequences of Truthful Actions:\*\*** When actions are rooted in truth, they are imbued with a sense of authenticity and sincerity. Such actions, driven by ethical and moral principles, tend to yield positive and harmonious outcomes.

4. **\*\*Fruitful Consequences:\*\*** "Kriya-phalashrayatvam" highlights that truthful actions are fertile ground for producing positive results. Truthful individuals often experience success, fulfillment, and positive consequences in their endeavors.

5. **\*\*Dependence on Truth:\*\*** Just as a tree depends on its roots for sustenance, our actions depend on truthfulness for their

efficacy and positive impact.

In essence, Sutra 35 underscores the significance of truth as a guiding principle in our actions. When we establish ourselves in truthfulness, our deeds become authentic, and their outcomes tend to be fruitful and harmonious. This sutra encourages us to cultivate a deep commitment to truth in our lives, recognizing its profound influence on the quality of our actions and their consequences.

## SUTRA 36: SANSKRIT: अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम्।

**\*\*English Translation:\*\***

"When one is established (Locative case) in non-stealing, all treasures (Nominative case) come to them (Dative case)."

**\*\*Grammar Breakdown:\*\***

- **\*\*अस्तेयप्रतिष्ठायां\*\*** (Asteya-pratishtayam):
  - **\*\*अस्तेय\*\*** (Asteya) is in the **\*\*Locative case\*\*** (Asteya-pratishtha-**\*\*yam\*\***), indicating the location or context of establishment.
  - **\*\*प्रतिष्ठा\*\*** (Pratishta) is in the **\*\*Locative**

case\*\* (Pratishta-**\*\*yam\*\***), specifying the location or context of establishment.

- **\*\*सर्वरत्नोपस्थानम्\*\*** (Sarva-ratnopasthanam):

- **\*\*सर्वरत्न\*\*** (Sarva-ratna) is in the **\*\*Nominative case\*\***, representing the subject of the sentence, "all treasures."

- **\*\*उपस्थानम्\*\*** (Upasthanam) is in the **\*\*Dative case\*\***, signifying the recipient of the action, "to them."

**\*\*Explanation:\*\***

Sutra 36 underscores the transformative power of non-stealing (Asteya) and its impact on one's life.

**\*\*Interpretation:\*\***

1. **\*\*Establishment in Non-Stealing:\*\*** The sutra suggests that when one firmly establishes themselves in the principle of non-stealing, it becomes an integral part of their character and conduct.

2. **\*\*Harmony with Universal Law:\*\*** Non-stealing extends beyond refraining from physical theft. It encompasses not taking what doesn't belong to us on various levels, including ideas, emotions, and energy. When we align with this universal law of non-stealing,

we establish ourselves in a state of ethical and moral integrity. It is also the avoidance of the greed principle in seeking a narrowly happy existence for oneself, and taking the sacrifice principle in view – which is the foundation of all noble actions – one is not attempting to steal away for oneself – but is engaging the world with the goal of the greater benefit of the worlds, understanding that that mode of action or non -action at that point is an ideal. When one goes beyond the universe, indeed the action to be done or not done principle doesn't affect and one is at a freedom to do things as own reasoned deeper wisdom demands.

Asteya is also the idea of engaging the universe in the Yagnik or yagna mode with an understanding of divine principles, and dimensions, which as Rig Veda 1.1.1 suggests is apparently the adoration of Agni, the One beyond all appeared, granting the Jewel. The Jewels here in the context of the Vedas, could also suggest all deeper perceptions, and abilities as are granted when the Vedic verses, the mathematical forms that give rise to the verses, their underlying, and rhythms are understood directly and deeply, in own awareness.

3. **\*\*Receiving Abundance:\*\*** The sutra uses the locative case to indicate that the establishment in non-stealing is the context in which something significant occurs. In this case, "all treasures" (not just material wealth but also inner wealth like wisdom and contentment) naturally come to the individual. In the greater run, the universe evolves out ideals for those who abide by true ideals.

4. **\*\*Karmic Balance:\*\*** Non-stealing creates a karmic balance. When one refrains from taking from others, they create an environment of trust and abundance. Others are more likely to share and give willingly, leading to the flow of treasures in various forms.

5. **\*\*Ethical Living:\*\*** This sutra encourages ethical living by emphasizing the importance of non-stealing as a guiding principle. It reminds us that by respecting the possessions and boundaries of others, we create an atmosphere where abundance and treasures manifest in our lives.

In essence, Sutra 36 teaches us that

establishing ourselves in non-stealing leads to the natural attraction and reception of abundance and treasures. This isn't limited to material wealth but encompasses all valuable aspects of life. It highlights the transformative power of ethical conduct and aligning with universal principles.

## SUTRA 37

### SANSKRIT: ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः।

**\*\*English Translation:\*\***

"When abiding (Locative case) in celibacy (Locative case), one gains vital energy (Nominative case)."

**\*\*Grammar Breakdown:\*\***

- **\*\*ब्रह्मचर्यप्रतिष्ठायां\*\*** (Brahmacharya-pratishtayam):

- **\*\*ब्रह्मचर्य\*\*** (Brahmacharya) is in the

**Locative case** (Brahmacharya-pratishtha-yam), indicating the location or context of abiding.

- **प्रतिष्ठा** (Pratishtha) is in the **Locative case** (Pratishtha-yam), specifying the location or context of abiding.

- **वीर्यलाभः** (Veerya-labhah):

- **वीर्य** (Veerya) means "vital energy" and is in the **Nominative case**, representing the subject.

- **लाभः** (Labhah) means "gains" and is also in the **Nominative case**.

**Explanation:**

Sutra 37 emphasizes the significance of celibacy (Brahmacharya) and its influence on the acquisition of vital energy.

**Interpretation:**

1. **Abiding in Celibacy:** The sutra suggests that when one steadfastly abides by the practice of celibacy, refraining from sexual indulgence, it becomes a fundamental aspect of their lifestyle.

2. **Cultivating Vital Energy:** Celibacy is seen as a means to conserve and channel vital energy, often associated with physical, mental,

and spiritual well-being. By abstaining from sexual activity, an individual retains and redirects this energy for higher purposes. Another form of celibacy as found in esoteric traditions is associated with the marriage principle, and through a profound awareness of the world origin-dhatu, datum, the zero form datum, and so forth, avoids the state of dissipation of vital energies. In an outward sense, the ordinary dissipative end, and the loss of vital energies on any plane is entirely absent. The N-0-manifold is with awareness held, and there is nothing but own awareness allowed the dynamic form-transformations of the akt, in the deeply dharmic principle. The awareness abides in the mathematical universe-origin N-zero-womb, understanding the world dhatu, datums being granted to the awareness. The individual awareness is a unit that views, or processes the datums granted.

3. **\*\*Inner Strength:\*\*** Celibacy is believed to contribute to inner strength, discipline, and self-control. It allows one to harness their desires and impulses, promoting a state of balance and clarity.

4. **\*\*Focus and Transmutation:\*\*** The energy saved through celibacy can be



channeled towards personal growth, spiritual practices, and creative endeavors. It is often seen as a means of transmuting physical energy into spiritual growth.

5. **\*\*Nourishing the Nervous System:\*\*** In various yogic and spiritual traditions, celibacy is believed to positively affect the nervous system, leading to increased vitality, clarity of mind, and heightened spiritual awareness. The mathematical form of the nervous system is associated with the ego-identity. A healthy nervous system thus dispels the unideal. In the pure identity itself, that is nothing that is unideal. The entirety of phenomenon, it ought be possible for the ideal nervous system to hold and animate in the purely own identity sense, avoiding any external or disconnect awareness. The ideal nervous system functions in its own will thus, always.

The locative case in this sutra emphasizes the context in which celibacy is practiced—namely, as a way of life. By abiding in celibacy, one gains not only physical but also mental and spiritual vitality. This sutra encourages individuals to explore the benefits of celibacy in their personal journeys of self-discovery and inner strength.

## SUTRA 38

### SANSKRIT: आपरिग्रहस्थैर्ये जन्मकथंतासंबोधः।

**\*\*English Translation:\*\***

"In steadfastness (Locative case) without possessiveness (Locative case), knowledge of past lives (Nominative case) arises."

**\*\*Grammar Breakdown:\*\***

- **\*\*आपरिग्रहस्थैर्ये\*\*** (Aparigraha-sthairye):
  - **\*\*आपरिग्रह\*\*** (Aparigraha) is in the **\*\*Locative case\*\*** (Aparigraha-sthair-**\*\*ye\*\***), indicating the location or context of steadfastness.
  - **\*\*स्थैर्ये\*\*** (Sthairye) means "steadfastness" and is also in the **\*\*Locative case\*\***, specifying the location or context of the steadfastness.
- **\*\*जन्मकथंतासंबोधः\*\*** (Janma-katham-ta-sambodhah):
  - **\*\*जन्मकथंता\*\*** (Janma-katham-ta) means "knowledge of past lives" and is in the **\*\*Nominative case\*\***, representing the subject.

- **संबोधः** (Sambodhah) means "arises" and is also in the **Nominative case**.

**Explanation:**

Sutra 38 underscores the relationship between steadfastness without possessiveness (Aparigraha) and the emergence of knowledge regarding past lives.

**Interpretation:**

1. **Steadfastness without Possessiveness:** The sutra emphasizes that one must cultivate unwavering dedication and stability (steadfastness) in their life. This steadfastness should be devoid of possessiveness or attachment to material possessions and desires (Aparigraha). In other words, it encourages a balanced and detached approach to life.

2. **Knowledge of Past Lives:** The sutra suggests that by practicing Aparigraha and maintaining a state of inner and outer non-attachment, one can attain higher states of consciousness. This includes gaining insight into their own past lives or experiences beyond the current physical existence.

3. **Spiritual Awakening:** The phrase

"knowledge of past lives" signifies a profound spiritual awakening and understanding of the soul's journey across multiple lifetimes. It indicates a deeper awareness of the interconnectedness of all existence.

4. **\*\*Detachment and Liberation:\*\*** Aparigraha, which translates to non-possessiveness or non-greed, is a key principle in many spiritual traditions. By practicing it, individuals can free themselves from the bonds of materialism and attachment, ultimately leading to spiritual growth and liberation.

5. **\*\*Evolution of Consciousness:\*\*** This sutra suggests that as one becomes more steadfast and free from possessiveness, their consciousness expands, allowing them to access higher realms of knowledge and wisdom, including insights into their own soul's journey.

In summary, Sutra 38 encourages individuals to embrace the practice of Aparigraha, emphasizing that through steadfastness without possessiveness, they can attain higher knowledge, including insights into their past lives and the evolution of their consciousness. This sutra highlights the

profound transformation that occurs when one transcends material attachments and experiences spiritual awakening. Aparigraha in a linguistic sense also suggests not being identified with world transformations. Not being bound by an attachment sense to the world. Yet, devoid of attachment sense to the world is opposite from any idea of a devoid of the soulful feeling and natural deeper soulful attitude sense. The soulful sense amplifies and that expresses itself in the way the world phenomenon and dharma is engaged -when the outward binding and grasping of the awareness is void, or is weakened. The idea of birth in a greater sense would also be the idea of how the being-form emerges, the way the being-sense, the form of the being, appears from the world DNA.

## SUTRA 39

### SANSKRIT: शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः।

**\*\*English Translation:\*\***

"Through cleanliness (Ablative case), one becomes free from contact (Nominative case) with others' impurities (Instrumental case)."

**\*\*Grammar Breakdown:\*\***

- **\*\*शौचात्\*\*** (Shauchat):

- **\*\*शौच\*\*** (Shaucha) means "cleanliness" and is in the **\*\*Ablative case\*\***, indicating the means or method.

- **\*\*स्वाङ्गजुगुप्सा\*\*** (Swangajugupsa):

- **\*\*स्वाङ्ग\*\*** (Swanga) means "one's own body" and is in the **\*\*Ablative case\*\*** (Swangajugups-**\*\*a\*\***).

- **\*\*जुगुप्सा\*\*** (Jugupsa) means "aversion" and is also in the **\*\*Ablative case\*\***, specifying the means.

- **\*\*परैरसंसर्गः\*\*** (Parairasamsargah):

- **\*\*परैः\*\*** (Paraih) means "with others" and is in the **\*\*Instrumental case\*\***, representing the instrumental or associative relationship.

- **\*\*संसर्गः\*\*** (Samsargah) means "contact" and is in the **\*\*Nominative case\*\***, indicating the subject.

**\*\*Explanation:\*\***

Sutra 39 highlights the significance of cleanliness and its role in avoiding contact with the impurities of others.

**\*\*Interpretation:\*\***

1. **\*\*The Power of Cleanliness:\*\*** This sutra

emphasizes the importance of personal hygiene and cleanliness (Shaucha) not only as a physical practice but also as a means of spiritual and mental purification.

2. **\*\*Aversion to Impurities:\*\*** By maintaining cleanliness of one's own body (Swanga), individuals develop a natural aversion (Jugupsa) to impurities. This aversion arises from a sense of self-respect and a desire for purity.

3. **\*\*Avoiding Contact with Impurities:\*\*** The sutra suggests that through the practice of cleanliness, one naturally avoids contact (Samsargah) with impurities from others. This can include physical impurities, negative energies, or harmful influences.

4. **\*\*Physical and Spiritual Purification:\*\*** Cleanliness is not only about external appearance but also about inner purity. It signifies the purification of both the body and mind, leading to a harmonious and balanced state.

5. **\*\*Respect for Self and Others:\*\*** Maintaining cleanliness is a form of self-respect and also shows respect for others. It promotes

a sense of well-being and contributes to a positive and healthy environment.

6. **Spiritual Progress:** In many spiritual practices and traditions, cleanliness is considered a prerequisite for spiritual progress. It prepares the practitioner for deeper meditation, self-reflection, and inner growth.

It is often beneficial to study the etymology and sounds deeply, even of different languages, to understand ancient texts. Sounds have their inherent meanings.

The Sanskrit root "गुप्" (gups) is the base form from which the word "जुगुप्सा" (jugupsa) in Sutra 39 is derived. Let's explore the etymology and meaning of "गुप्" (gups):

**Etymology and Explanation:**

- **Root Word:** "गुप्" (gups) is the root word in its base form.

- **Meaning:** The root "गुप्" (gups) conveys the idea of "covering," "protecting," or "hiding." It is associated with the concept of safeguarding or concealing something from external influences or impurities.



**\*\*Usage in Sutra 39 as जुगुप्सा:\*\***

In Sutra 39, "जुगुप्सा" (jugupsa) is derived from "गुप्स्" (gups) by adding the prefix "जु" (ju) to intensify the aversion or disgust related to impurities. This intensification is used in the context of cleanliness to emphasize a strong aversion or aversion.

**\*\*Interpretation in Sutra 39:\*\*** The word "जुगुप्सा" (jugupsa) in Sutra 39 signifies a profound aversion or repulsion toward impurities or contamination. It reflects a strong dislike or discomfort related to encountering uncleanness. This aversion to impurities is a key aspect of the practice of cleanliness, as it motivates individuals to maintain a personal and energetic hygiene and avoid contact with anything that could compromise spiritual purity and the shielding of own fields.

In summary, "गुप्स्" (gups) as a root word implies protection, covering, or concealing, and it serves as the basis for the word "जुगुप्सा" (jugupsa), emphasizing a strong aversion to impurities in the context of cleanliness. This root word highlights the importance of safeguarding one's purity and well-being.

The etymology of the Sanskrit word "जुगुप्सा" (Jugupsa):

**\*\*जुगुप्सा (Jugupsa):\*\***

- **\*\*Root Word:\*\*** The root word from which "जुगुप्सा" (Jugupsa) is derived is "गुप्स्" (Gups).

- **\*\*Prefix "जु" (Ju):\*\*** The prefix "जु" (Ju) in Sanskrit often adds a sense of intensity or aversion to a word. In this case, it intensifies the root word "गुप्स्" (Gups) to convey a stronger sense of aversion.

- **\*\*Suffix "-सा" (-sa):\*\*** The suffix "-सा" (-sa) is added to "जुगुप्स्" (Jugups) to form the feminine noun "जुगुप्सा" (Jugupsa). The "-सा" (-sa) suffix is often used to form feminine nouns in Sanskrit.

**\*\*Overall Etymology:\*\***

The word "जुगुप्सा" (Jugupsa) is formed by intensifying the root "गुप्स्" (Gups) with the prefix "जु" (Ju) and adding the feminine noun-forming suffix "-सा" (-sa). As a result, it conveys the idea of a strong aversion or disgust, especially in the context of cleanliness and purity.

In the sutra "शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः" (Through cleanliness, one becomes free from contact with others' impurities), "जुगुप्सा" (Jugupsa) implies a profound aversion to impurities that arises from the practice of cleanliness. It signifies a strong dislike or repulsion toward anything unclean or impure, underlining the importance of maintaining purity and hygiene for both physical and spiritual well-being.

In summary, Sutra 39 underscores the significance of cleanliness as a means of purification, both physically and spiritually. It suggests that through the practice of cleanliness, individuals naturally develop an aversion to impurities and avoid contact with them, contributing to their overall well-being and spiritual growth. Cleanliness is not just a physical act; it is a step toward greater inner purity and self-respect.

## SUTRA 40

### SANSKRIT: स्वाध्यायादधिगम्यत्वम्।

\*\*English Translation:\*\*

"Self-study (Svadhyaya) leads (Instrumental

case) to deep understanding (Nominative case)."

**\*\*Grammar Breakdown:\*\***

- **\*\*स्वाध्यायात्\*\*** (Svadhyayat):

- **\*\*स्वा\*\*** (Sva) means "self."

- **\*\*अध्याय\*\*** (Adhyaya) means "study" or "learning" and is derived from the root "अधि" (adhi), meaning "to study."

- The suffix "-त्" (-t) in "स्वाध्यायात्" (-t) indicates the Instrumental case, which is often used to express the means or method.

- **\*\*अधिगम्यत्वम्\*\*** (Adhigamyatvam):

- **\*\*अधिगम्य\*\*** (Adhigamya) means "attaining" or "achieving" and is derived from the root "गम्" (gam), meaning "to go" or "to attain."

- **\*\*त्वम्\*\*** (tvam) is a suffix used to form an abstract noun, indicating the state or quality of something.

**\*\*Explanation:\*\***

Sutra 40 emphasizes the profound impact of self-study, or Svadhyaya, on deep understanding and knowledge.

**\*\*Interpretation:\*\***

1. **\*\*The Power of Self-Study:\*\*** This sutra highlights the significance of self-study (Svadyaya) as a powerful means of acquiring knowledge and wisdom. Svadyaya involves the study of sacred texts, self-reflection, and self-improvement.

2. **\*\*A Path to Deep Understanding:\*\*** By engaging in Svadyaya, individuals embark on a path to deep understanding (Adhigamyatvam). This understanding is not limited to theoretical knowledge but extends to the practical application of wisdom in daily life.

3. **\*\*Self-Exploration and Self-Realization:\*\*** Svadyaya encourages individuals to explore their inner selves, thoughts, and beliefs. Through introspection and self-realization, they gain insights into their true nature and the nature of reality.

4. **\*\*Inner Transformation:\*\*** The practice of self-study leads to inner transformation and personal growth. It enables individuals to refine their character, cultivate virtues, and develop a greater sense of self-awareness.

5. **\*\*Connection to Spiritual Development:\*\*** In many spiritual traditions,

Svadhya is considered an essential component of spiritual development. It involves not only the study of external texts but also the exploration of one's inner spiritual journey.

6. **\*\*Continual Learning:\*\*** Svadhya is not a one-time endeavor but a lifelong commitment to learning and self-improvement. It encourages individuals to seek knowledge continuously and apply it to lead a meaningful and purposeful life.

The direct understanding in the yogic traditions involves the Samyama with dharana, dhyana, and samadhi on that which is to be understood. In fact, when the greater ideal of Samyama described earlier in this text is abided in, in the ideal adept, the awareness immediately gains direct mathematical understanding of whatever phenomenon it turns itself to. The Buddhist traditions speak of Samatha and Vipassana, Samatha apparently a focused-absorbed state and Vipassana where the datumz( Dhatuz/Data) of analytical understanding evolves on the awareness. There are traditions that view Samatha - the absorbed awareness state on that which is to be understood - and Vipassana ( distinct

perceptions - as two virtually disjunct practises , while other traditions prefer to view them as two wheels of a vehicle, the awareness engaging both dynamically, as a one whole process, seamlessly.

In all true traditions, thus, the reality-datum is the object of study. The text prepares for the study of the reality datum. The datum involves the form impulse, the meaning impulse, and the drive impulse associated with the mathematical operator object that generates the datum form. One understands the own form-formation drive in the svadhyaya process, and the associated transformations of the awareness datums, and the strengths associated with the awareness holding awareness datum bases.

Even in studying texts, Zen often adopts an idea of reality reading where it is not the text itself that is the focus, but the reality it points to. The approach frees the awareness from all forms of dogma, and the view distilled in analysis and reason becomes the guide. The fact of multiplicity of dimensions and the beyond in which the zero of that manifold is established, ensures the approach is not one of narrow skepticism, but of a great and

boundless doubt as Zen often describes it. The Great Doubt described by Zen is apparently a way of saying that the awareness is not allowed to bind itself down to any narrow idea of truth. As the texts of the Zen tradition emphasize, words, a teaching is only like a finger pointing at the moon. To focus on the finger so much as to forget the moon is to lose the point(er).

Early on, one ought remember, in understanding phenomenon, that there are higher and lower dimensions, thus higher and lower worlds, and parallel dimensions on the same plane – thus parallel worlds on the same plane. The notion of manifolds arise in modern mathematics and physics due to the fact that the awareness is animated on such a mathematical structure underlying the universe phenomenon – the awareness-perception of the mathematical artifact, together with the geometry unveiled perceptions in the underlying of the zero artifact - that which is underlying the blissful sunyata, is the phenomenon that appears as the universe and beyond, the inner and the outer perception of all phenomenon by the awareness unit, abiding in and experiencing the awareness-operator driven transformations of the mathematical zero.



**I**n summary, Sutra 40, the

final sutra of the sutra text, underscores the importance of self-study (Svadhyaya) as a means to attain deep understanding and wisdom. It highlights the transformative power of learning and self-reflection on the path of personal and spiritual growth. Svadhyaya is not only about acquiring knowledge but also about applying it to lead a more enlightened and fulfilling life.



